### DIALOGICALL

# Discourses of Spirits and Divers.

Declaring their proper essence, natures, dispositions, and operations: their possessions, and disposses swith other the appendances,
peculiarly appertaining to those speciall points. Verie conducent,
and pertinent to the timely procuring of some Christian conformitie in
independent: for the peaceable compounding of the late sprong
controversies concerning all such intricate

### By SIOHN DEACON. Preachers.

If there shall arise among you, a prophet, or a dreamer of dreames, & give thee a signe or woonder: and the signe or woonder which he have tolde thee come to passe, saying: Let vs go after other gods which thou knowest not, and let vs serve them. Thou shalt not hearken to the words of that prophet, or to that dreamer of dreams: for, the Lord your God prooueth you, to know whether ye love the Lord your God with all your hart, and with all your soule. Deug. 13.1.2.3.

If any shall say unto you, Lo beere is Christ, or there is Christ; Beleeue them not therefore, for there shall arise false Christes, and false Prophets, and shall shew great signes and woonders: so that if it were possible, they should deceive the verie elect. Matth. 24. 23.24.

Aug. De Trinitate.

Quisquis audit, vel legit, vbi pariter certus est, pergat mecum: vbi pariter hæsitat, quærat mecum: vbi errorem suum cognoscit, redeat mecum: ybi meum, reuocet me.
Ita ingrediamur simul charitatis viam: tendentes ad eum, de quo scriptumest, quærite faciem eius semper. That is,

Whosoever heareth, or readeth, where he is perswaded with me, let him proceede with me: where he is doubtfull, let him inquire with me: where he acknowledgeth his errour, let him returna with me: where he espieth mine, let him recall me. So shall we walke inyntly together, in the way of chariese: going foreward towards him, of whom it is written, Seeke yee his face evermore.

Propugnaculum vitæ patientia,

IONDINI, Impensis Geor. Bishop. Brigge to a modifie and Divens.

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#### TO THE RIGHT

The Entity

Honorable and righteous Iudges, Sir THOMAS EGERTON knight, Lord Keeper of the great Seale of England: Sir IOHN POPHAM knight, Lord cheefe Instice of England: Sir EDMVND ANDERSON knight, Lord cheefe Iustice of the common Pleas: and Sir WILLIAM PERIAM knight, Lord cheefe Baron of the Exchequer, with other the most renerend ludges of the common Lawes of England: 1. D. and 1. W. do hartily wish all saving knowledge in

Fefus Christ.



IGHT Honorable Lords, you may not possiblie be ignorant of the late-bred broyles not long fince brewed & broached at Nottingham, by meanes of At Nottingham Somers Sommers his supposed possesfion and dispossession: especially, those selfesame broyles being eftsoones revived since, and now also ( by what prini-

pessessed or dispossessed.

ledge we worte not ) fo publikely reported in Print, as their flying rumours doe mightilie ouer-runne the whole Realme, yea, even to the vttermost borders thereof. We two, did vndoubtedly affure our selues that the bolie regard of Religion; of loyall obedience to her Maiesties Princely prerogative: of . the publike peace of the Church: of due reverence to her Maiesties positive Lawes: of dutifull submission to the definitiue sentence of Justice: of common humanitie towards the persons of men: yea, and of a carefull continuance of their bonest reputations; woulde something have restrained, if not

#### The Epistle

viterly inhibited the parties (especially connicted) from the untimely attempting of any fuch unorderly course, as now (by their newly published Pamphletes) they have most undutifully blazed abroad. And therefore, the Christian care of that their hoped moderate carriage, hath caused vs hitherto even purposely to suppresse this following Treatise, which (almost three yeeres since) we had even carefully compyled, as a christian counter-checke to al such unwoonted occurrents: yea, and this our former suppressing thereof, proceeded ( we assure you) from a felow-like feare of procuring untimely disgrace, and of adding affliction to the principall parties themselves. Esteeming it much better, to burie our precedent labours in the grave of forgetfulnes: then (by any their needlesse publishing ) to procure a present disturbance, or to hatch a subsequent broyle in the Church, by pestering the Jame with such impertinent, obscure and needle se paradoxes, as in their books are broched abroad. Howbeit, perceining the principall parties, with other their vnder-hand favorites (as it were in a fetled pertinacie) not onely to hold all those their former phantasticall toies with tooth and naile, but (which more is) thus preposterously, and (perhaps also with the fecret support of their vnder-hand Fauorites ) thus vndutifully to pursue the same with such publike disgrace of publike persons, notwithstanding any the precedent countermaunds, or definitine determinations of publike authoritie: we verily thought, and our owne conscience did witnes against vs in the presence of God: that we might instly be deemed too too irreligious towards the Lord: disloyall to her Maiesties Princely prerogative : over-much careleffe of publike peace : exceeding remisse concerning the positive Lawes of our land: most derogatorious to the definitive sentence of iustice: monstrous inhumane towards the persons of men: yea, altogither carelesse of our honest reputations: if that light, which the Lord in mercie (we hope) hath renealed

#### Dedicatorie.

unto vs. (hould now any longer Lie buried under a bushell, Math. s. 11? and not rather be fet on a candlesticke, for the better enlightning of all in the house concerning these intricate and hidden mysteries. More especially now at this present, when the fearefull infection of those their factious proceedings, so univerfally and so dangerously over spreadethit selfe: not un-

like to the fretting Gangrena, or incurable Canker.

Experienced Antiquaries (right honorable Lords) doe verie well know, to what dangerous heads fuch fiely beginnings, have (by carelesse negligence) growen in continuance of time: and therefore, cuen the verie primarie appearances of enerie such fearefull occurrent, would be the more warelie and more wifely nips in the head, yea, and the freaming cour (es thereof the more heedfully intercepted and stopped in time, for feare of overflowing the young buds of our holy Religion. For these speciall respects wee have now proffered our labours to publike view, and doe verie humble importune your Honors patronage, and fauourable protection for them: so farre foorthe specially as they fully accord with the

infallible truth of the Scriptures.

We protest (right Honorable Lords) that we our selves (in penning this Treatise) did even purposely resolve with our soules, to banish all partiall and private respects from out of our brests: as may (by the matter and method thereof) verie plainely appeare to any indifferent Reader. Yea wee wholie denoted our selves, to penne onely such speciall points as other writers report and record in their feuerall workes; and which in our owne consciences ( before the presence of God) we are hitherto perswaded are undoubtedly true: defiring with all our harts to be better and more fully informed (wherein we haply may erre ) by the hole endeuours of such as the Lord hath in mercie enlightened with a more syncere and sanctified knowledge concerning the se points. The speciall motines for our thus dedicating to your good Honors, all A 3

#### The Epistle

ioynthytogither this published Treatise: are these that follow in order.

rest, your wisedomes basing beretofore, very orderlie enquired into, and indicially determined the vindoubted truth of those the aforesaid occurrents: we verily perswaded our selves, that as you are therefore the most able, so would you be also the more willing to approoue, or disproone of our labors herein, according to those your former proceedings,

and the holy directions of the eternall God.

The adverse parties themselves, having (partly by their published Pamphlets, and partly also, by their private solicitours) verie often, and earnestly laboured, either all, or the most of your Honors to some favourable regard of their languishing cause: wee in like manner (esteeming your wisedomes the most competent Ividges heerein) do therefore referre the due triall of our travels, much rather to your Honors, then to any her Maiesties high Commissioners in Ecclesiastical causes: partly, because, they (being themselves esteemed but parties herein, and openly challenged of vnequal proceedings) might haply be deemed by the adverse part but incompetent Ividges: and partly, for that your good Honors especially, being everie way free from such exception, may therefore become the more willing to heare and determine the truth of these matters.

Moreover, considering eftsoones with our selves, that, those often, and earnest solicitings of parties on both sides (they arguing especially the controverted causes with such flat oppositions) might haply but breed in your Honorable breasts some scruple of conscience about the undoubted trush of such intricate questions: we did therefore account it our bounden dutie, to yeeld your good Honors our holiest supplies, for the better enlightning of your present judgements in

the hidden mysteries of those cloudie occurrents.

4 Lastly, your good Honors next wader her superconincat highnes,

#### Dedicatorie.

highnes, enloying a primarie subordinate power concerning the authenticall hearing and determining of such and so shamefull diforders as do daily discouer themselnes in those disordered persons, who seeke ( in such a malcontented his mour) to uphold, and maintaine those quaint matters in question: we were the rather induced to tender our travels to your Honorable protections. That fo, your good Honors (by your approoued authoritie) might, the more authentically command the adverse parties themselves, foorthwith to defist from their former factious courses, and humble Submit to the truth of the Treatise, it being substantiallie sounde: or otherwise, in more dutifull sort to addresse their holiest endenours to some sounder, and honester maner of answering, then hithertothey have fremed to the world.

We looke everie hower (right Honorable Lords to be noteriously branded with the blacke coale of vnchristian reproches, such and so scandalous are the cankred mombes of some clamorous companions: who (not unlike to the benumming Torpedo ) do purpo sely endenour by their intoxicated and most flanderous reuilings, to aftonish the verie hands of so many as presume to put penne to the paper, against any their irregular practises. Seeing therefore it is witerly impossible the Leopard should alter his spots, me Ier. 13.23. do affuredly expect when their Pulpits shall ring out, and their night crowing Pamphlets proclaime to the world, that such two, are quite falne from the brethren and their cause, they know not well what: that they are become Apostates, revolters, backfliders, formalistes, and such as fawne on the state: and this onely, for that we fauour not for footh, thefe their Cabalisticall conceits and phantasticall fooleries. Well, what soeuer they prate, we will undergo it with patience, not passing one pinne, to be judged of 1. Cor. 4.3.4. them, or of any mans judgement else: no, we judge not our owne felues. For, we know nothing by our owne

#### The Epistle,&c.

felues: and yet are we not thereby instified: but he that judgeth vs both is the Lord. And as for that their odious name of Formalists: where with especially they sport them-Selue's most in branding their brethren, we regard not therein their virulent reuilings onerush: having (in a more mature deliberation ) experimented long since, the grave councell of Deufius to found verie sutablie with the facred Scriptures, saying thus. Esto potius cauda Leonum, quam caput Vulpium. Hoc est, da operam, vt potius sis postremus inter viros generofos: quam primus inter callidos versipelles. Be thou rather the verie taile of Lyons, then Haras in libro the head of Foxes. That is, do thou give thy endeuour, to be rather the last, or the lowest among noble, and gentillike edit. Bafiliens: persons: then the first, or the highest, among that base crem of craftie undermining companions, and heere we have fet downe our rest.

Drufius.

Ioh Drufij Adag 2. Anoth. In Sanhedrin. cap. 10.

> Hauing hitherto (right Honorable Lords) verie brieflie displaied our maine pur pose concerning the first penning and publishing of this following Treatise: we do now (in all humble (ubmission) refer our felues and our futes to your approoned confiderations, and your good Honors to the almightie his holie directions, in this one and all other your judiciall proceedings.

So be it.

Your good Honors verie humblie at commaund in the Lord: and the Lord bis unwoorthicst on earth,

> IOHN DEACON.? IOHN WALKER.

# To the godly affected Reader, I.D. and I. VV. doe hartily wish the howerly encrease of a true sauing knowledge, by the reuelation of Iesus Christ. So be it.

Ood Christian Reader, we doe (in this following treatise) present to thy publike consideration, our privat opinion concerning the vadoubted possession and dispossession of Diuels. Assuring our selues to gaine foorthwith thy holy approbation heerein: so farre foorth especially, as thou perceives the same to fall foorth pat in everie point with

the infallible truth of the Lord. The original occasion of this our lately attempted enterprise: did primarily proceed from those late vinwoonted occurrents which accidentally fell foorth in our countrey, about the supposed possession and dispossession of Sommers. An accident (we doe freely confesse) no lesse notorioully knowen throughout the whole land then diverily entertayned, according to the variable & divers affections of men. The maine argument of the treatife it felfe, is a matter (we affore thee ) not rashly resolved vpon, but seriously held and maintayned (by the one of vs especially) for many yeeres paft : as fine hundred yet living are able to witnes, and the other of vs alfo (in an experimented knowledge) both can and doth testifie the same by these presents. For the verie first newes of this newly supposed rare accident, recalling vs both afresh to some serious consideration of our former set studies: did so diversly affect our mindes with a diverse and contrarie indgement (the one verie constantly anouching, the other no leffe confidently impugning that fallely pretended action) as we both became resolute (with tooth and nayle) to trie forth the certaine truth or vatrath at the least, of our fundrie conceits concerning the matter in question. Yea, and (which more is) we fo deepely denoted our felues to the timely support of

those our severall opinions : as no one labour (how loathsome focuer) was yrkelome vnto vs, which tended that way, but in the least shew of appearance. For what one Librarie was vnransackt, or learned brother unconferred withall wheresoeuer we came : to further vs both in those severall points we seuerally held? What one journey was refused, or present toyle vnattempted, to trie foorth the found truth of fuch flying reports as ranne all abroad: and all this for the more enabling, and the better furnishing of vs to that our former determined skirmish ! What sundrie and often recourses the one to the other? What entercourfe of writings? What mutuall conferences? What hot diffutes? What arguings? What an-[werings? What replies, and reiounders: or ever we could fitly accord about the feuerall questions propounded betweene vs? And (which is more to be confidered) the contention it selfe concerning these matters, it became no lesse violent then that Act.15.37.38. betweene Paul and Barnabas, about the having of lobn Marke in their companie: in fo much as we eft foones departed afunder the one from the other. Howbeit that onely wife God, who turneth the infirmities of his fernants to the furtherance of his glorie, he did fo moderate our mindes concerning the action in hande, as wee both of vs fully resoluted to stande fast to our tacklings: and thereupon also (by an interchangeable couenant) did foorthwith conclude to continue this newly attempted controver sie, vntill (by the verie sway of truth ) the one be enforced, dare manus, to hold foorth the hand, and submit to the other. And herein also we found eneric hower, the fauorable affiltance of Gods boly first for the timely suggesting of many strange and vowoonted matters, which haue not hetherto beene viually heard of concerning the question it selfe. With these many meditations and severall conferences we were wholy taken vp, till the verie truth it felfe (as we verily beleeue) began (after many debatings and bict.Cor.I. to.II. kerings ) to breake foorth like the funne in his strength. Whereupon also, we eftsoones began to speake both of vs but one and the selfesame things: and (which more is) being now knit together in one minde and one indgement concerning these seuerall matters, we determined foorthwith to put downe in writing, whatfoeuer had deliberately paffed betweeneys. Purposing withall to vie the private contempla-

Cicero.

tion of these our primarie labours; as a prouoking sharpe four to pricke vs eftloones an ende vnto the timely vndertaking of the like private conference, in some other matters else of like waightie importance. That (being by this meanes fequeftred quite from all fecular cares ) we might the more freely imploy our whole mindes to fuch fecret meditations as should further the timely discharge of our severall duties. Perceiuing moreouc, by the timely dispatch of this one intricate matter: that two conscionable ministers conjoyning their studies (being both of them industrious & bent wholy in hart, to fearch and to find forth wisedome by althings that are done under beanen might Eccles. 12.13. (by fuch mutuall endeuours) verie eafily accomplish many profitable workes for themselves and some others. Howbeit, for the putting over of these our private labours to the publike veiw of the world, that ( we affure thee ) was neuer in our Reasons for the thoughts at the first : no, we did fully resolue to keepe these betherto supour conferences, from the fight of all others, faue onely our pressing of this present treatife. felues, for thefe following reafons.

First, we were greatly discouraged from the publication hereof in an onely regard of our proper imperfections, for the skilfull determining of such intricate doubts: acknowledging our manifold wants to be such & so great, as we were mightily asraid to put the due trial of our skil vpon termes. And for this cause we durst not attempt the tendring of our owne, but hourely expected from some others of more maturity; a booke better ballanced, for the timely encourting with such late bred broiles as concerned especially those vnwonted occurrents.

Secondly, our faid purpose for publishing this treatise, was also estsoones nipt in the head; by often recounting the new-fangled nicenesse of this presentage: wherein, nothing almost, is now pleasing to any (especially the curious companions) but that which (being every way concluded first in scholasticall forme) is also, very finely florished over with a Ciceronian vernish. And therefore perceiving these our labors to come short of such reckoning: we verely perswaded our selves, that, this plaine coine of ours, would hardly passe with those cinical censurers, for currant good paiment.

Thirdly, the maturity and ripenesse of many ministers, and others among whom we converse: was not the least stoppage vnto vs. For we are not ignorant, that men (now a daies ) be-

#### To the Reader.

ing very acute in conceite, & too too much ready (with eaglelike eies ) to pric exactly into any thing publisht in print :are cuery way able, and apt enough also to censure ( so sharply as may be) the published labours of others, how lazy or leaden -heeled foeuer in laying foorth their owne proper talents to the

greatest aduantage.

Fourthly, our compassionable care to profit, and our exceeding great loathenesse to preindice the parties them selues, or to aggrauate ( with the waight of one finger ) the present afflictions of those whom this treatise of ours more especially concernes; hath hitherto forestalled our purpose from publishing our present labours. Being in very great feare that these our pretious balmes (how foueraine focuer) would rather breake their heads, then bind up their bleeding wounds: the physical composition of our oile and our wine, it is so untooth some a triacle to their

distempered bumour, and vnfauory tast.

Laftly, we have thus long been held back from making our conferences common to others, in an especiall regard of that christian conceit which we have hitherto had of their christian conformity to a more dexterity: together with the needlefnes (as we thought) in publishing any other new matter concerning this argument. Both, because authority it selfe had seised vpon them long fince: and for that also the printed report of the commissioners indiciall proceedings against them, might (as we verily thought) have been fully sufficient (for many respects) to quiet their passionate spirits, and to caline the turbulent tempefts arising from thence. For, if the good man of God (he having a far better cause and calling then these men, to persit and hold out in his purpose attempted) did notwithstanding, very duetifully submit to Amaziah his princely commaund concerning bis filencing: we verily perswaded our selues, that Queene Elizabeths authenticall commission concerning ecclesiasticall persons and causes, (in due regard of their dueties to God and her Maiesty ) might have enioined them, both to lay their hand on their mouth, and to put a present end to their further proceedings, in a practife especially so directly opposite to her princely prerogatine so authentically debated, and the same so indicially also determined. Loe, these (in effect) were the maine reasons them selves which hetherto with held vs both, from profering our labours to the publique vein of the world.

2.Chro.15.13.

Pfalm. 141.5.

Luc.10.34.

If happely it feeme ftrang vnto any, that we should now fo fuddainely defift from fuch a determined purpose; it may please them to consider afresh, that, for as much as some malefactours (notwithstanding their palpable crimes) in a malcontented humour, doe couertly undermine and hibble in corners, the honourable credit of her Maiesties high commission: therefore busie must needs baue aband. And, in that onely refpect (befides the importunities of fuch as have eftloones confiderately perused the morke) we also our owne selues bane bad our latter cogitations, concerning some seasonable manifestati-Reasons, for the on thereof at this present, and that more especially for these of this present following reasons.

First, our harty true zeale to the glory of God, the same also entermingled eftfoones with fome christian care for many poore ignorant foules, as also, with an vnfained loue of that truth, que nihil weretur nifi abscodi, which feareth nothing more Tertul, in Apodeepely, then to be fearefully entembed in the gulph of forget ful- logetico. nesse: doe, euen peremptorily prouoke vs both, to proceede recto pectore, with all integrity and vprightnesse of hart, in the now publishing of this our entended enterprize.

Secondly, we are so much the more willingly drawen to exhibit our travels to publique vew: by how much we do now very plainely perceine, that, our Antagonists printed opinion, concerning the perpetuity of fuch supernaturall and miraculous operations in these daies of the Gospel: doth fearefully shake, and very shrewdly undermine the certeinty and undoubted assurance of that sacred religion which we all jointly professe. For, if our faid religion standeth perpetually in need to bee eftsoones confirmed afresh, by the extraordinary seale of any fuch extraordinary or miraculous actions? How then should we certainely know when the vindoubted affurance thereof is certainely and sufficiently confirmed vnto vs. Sith that thing which eftsoones admitteth such effentiall supplies : doth implicatinely import some manner of imperfection, in some shew at the leaft.

Thirdly, we were also the rather perswaded thereto, in an especiall regard of that fearfull effect which must necessarily fucceed fo abfurd a conceit. For this their pestilent opinion which concerneth the working of miracles in these daies of the Goffell, what doth it else (in effect) but iniuriously put vpon faub-

now publishing treatife.

tropicy.

1.5.713.1

To the Reader.

Math.24.23. Luc. 17.31.

faithfull professors, the lively cognizance, the linerie or badge of that Antichristian brood, to whom the vnwoonted accomplishment of fuch lying signes and woonders (by the special permis-2.Thes. 2.9.10. fion of God) doth peculiarly and properly appertaine from time to time. And therefore, that any true professour of the Gospell, should now appropriate that selfesame power to himselfe which onely is proper to Antichrist: η πλάτων φιλωνίζη, η φίλων πλάπονίζη: aut Plato Philoniffat, aut Philo Platoniffat : either the Protestant he plaies kindly the Papist, or the Papist he plaies correspondently the Protestant at least : for in this speciall point, the one is not apparantly discerned from the

Hieron.de illu-Aribm.

> other. Fourthly, we were now the more forward that way, because

this their pestiferous opinion, doth offer directly a verie shrewd checke to fuch other verie renerend Preachers, as either cannot or dare not (vpon any the like extraordinarie occasion) aduenture ( hand ouer head ) upon any the like exordinarie course.

For had not these preposterous practises with a provident circumspection beene warily preuented in time; furely, the vulgar fort (whose shallow reach concerning especially such intri-

cate cases, neque colum neque terram attingere potest, and whose censure herein is like to hearbe lobn in the pottage ) they would (notwithstanding their wants whatsoever) vno ore, with one

mouth (as it were ) have cried foorth thus, M. Darel, M. Darell, he is Treato oxotos, the onely Dininer of signes and of woonders: his ministerie shall have my onely applause. Yea, and

(which more is) the very country Dames they would with their tailing toongs have told it in Gath, that M. Darel alone he hath

Delphicum gladium, the double edged Delphicall sword: both to gard the good Christian, & to girde up the Dinell in a corner. As for our file Sir Iohn he is ovos ayav pushera, Asinus portans

mysteria, an asse in a fryers cowle, a cipher in Algurisme: or rather, a leaden sword in a silner scabbard. And thus the whole countrey they would (in continuance of time ) verie fearfully have fal-

lenvnto the Corinthian factions, some bolding of Paul, and some of Apollos: where as it is the Lord alone who gives the encrease.

Fiftly, an apparant necessity for the now publishing of this or some other like treatife, very apparantly breakes foorth to the view of the world: in an especiall regard of the great inconvenience, or rather the most palpable absurdity ensuing

Lucianue.

M. Darell.

2.Sam. 1.20.

Ariftotoleles.

Aristophanes.

I.Cor.3.4.7.

fo abfurd an opinion. For, if that with fuch other supposed miraculous actions, are now (as them selues very fondly auoueh) effected by the onely vertue and power of the true instifying
faith: what wonderfull scruple of conscience might that so absurd a conceit procure to such filly poore soules, as (being eftsoones perswaded of their instifying faith) can at no hand effect the like admirable actions: Considering especially, that
one and the selfesame faith, cannot possibly but have (in
some measure at least) the very selfesame effects.

Sixtly, we are now the more foreward in publishing these our late labours abroad to the world: as wel, to intimate our harty desires for the timely satisfying of others, about the searefull possessions, and dispossessions of divels, as also (if this our proper opinion be deemed but doubtfull) to procure from some others of better ability, a more absolute consure, or indiciall determination concerning these so intricate and doubtfull occur-

rents.

Seventhly, we doe now the rather exhibit these our prefent conferences to the confideration of all : that we might (by this meanes) more especially make knowen to the world, our christian care for the timely recovery of the principal parties them felues: who ( having hitherto, but lightly regarded the Jude 22. christian compassions of such as have carefully sought their christian conversion) must now (of necessity ) be faved with feare, Inde 23. through a more violent withdrawing of them from the fier, according to Ben-Sirab his facred adulfe, faying thus as followeth. מורא בברמירא בברמירא בברמירא בברמירא בברמירא בברמירא בברמירא בברמירא nutujet stultum fuste. Correct the wife with a nodde: and the vn- suis pronerbys. wife with a club. Signifying thereby vnto vs, that, whereas all Item, citatum manner of lenitie is foorthwith to be vied towards those dras Mesle. that are tractable: the knottie or knurrie bard logs, doe craue strong gron medges, and many bard strokes to bring them in good order.

Eightly, we were also the more willing in this our determined purpose, the rather to put some present good ende (if we possibly might) to the indirect dealings, and preposterous proceedings of such as have preposterously taken upon them those preposterous practises. Who (being by all outward appearance of truth, and perhaps in their owne conscience to) verie indicially consinced for grosse male factors: doe not with-

Standing:

flanding all this veric malapertly endeuour to mannage their owne contradictorie courses, against the authentical counterEccles. 10.20. maunds of her Maiesties lawfull authority. Yea, and this also 1. Pet. 2-13.17. with most apparant deprayings, disgracings, reuilings and cauntings. Moreover, with lying, with cogging and circumventing demises. Whereas Ladie truth, the more simple shee is, the more shining shee is: at no hand affecting any such bumbasted bravados, to support or beare up her unanswerable educts, how base or how simple soever in outward appearance.

Ninthly, we were lead in like manner to this late publike proceeding, in an especiall regard of our woonderfull lothnes that so many palpable vntruths, and such pestiferous opinions (as in those their published Pamphlets and printed Apologies are broached but lately abroad, to the dangerous bewitching and desperate enchanting of many poore ignorant unstable soules) should so passe vnderhand in the publike veim of tagge and ragge, without the timely controlement of any: or runne abroad (as they doe) from hand to hand for good currant payment, or ever they be tried with the touch-stone of truth, and before they be throughly waighed with the approoued

waights of the fanctuarie: or not having voon them some dif-

cretine ftampe or discerning censure at leaft.

Laftly, our loyall obedience, and conscionable duties towards the timelie vpholding of the Magistrates authenticall authoririe and credit, which these men ( in all the rest, more especiallie, in that their verie last vndutifull depraving Pamphlets) like petie yoong presses, vnderminingly have publishe in print, without any her Maiesties authenticall priviledge: was not (we affure thee) the least motine in duty, (how soeuer the last in degree ) to this our lately pretended purpose. The premises therefore exactly confidered, & the reasons themselves being dulie perpended in a more dutifull regard of her Maiesties supereminent authority ouer al persons & causes in Christ: we doubt not at all, but that (notwithstanding our former resolutions concerning the respective suppressing of these our private endenours) the wifer fort, will verie willingly dispence with their publishing now at this present especially: wherein (it may shrewdly be feared) the milde trees of the Forrest doe conertie combine themselves of a verie set purpose to make the proudbramble-bush some mightie Magnifico in their secret assemblies. These occasions

1udg.9.8.6.

but, that this our now published Treatise, will bee deemed as a worde delivered in due season: to so many especially, as doe sincerely affect the glorie of God: as doe (with a provident circumspection) endeuour to propagate the Gospel of Christ: brief-pfal. 1226.71 lie, as doe conscionablie praie for, and dutifullie pursue that prosperitie of lerusalem, wherein righteonsnesse and peace have Psal. 85.10.11. kissed each other. As for the rest, we waight everie hower when their lamish toongs will be lashing abroad, and their intemperate pens will be Printing in corners, King Achab his percemptoric proclamation against vs: exclaming in their outrage, & crying vnto vs, Have you found vs, O our enimies, have you found vs in 1. King. 21.20 deed. And will you in no wife prophesie any other but evil vnto vs? 1. King. 21.20

Well, whatsoever will be the issue of that their intemperate humour, all their exceptions (how virulent soever) they must be such (we are sure) as concerne either our persons:

or our caufe at the leaft.

Their exceptions against our persons, they must respective lie concerne, either our skill in learning: or, our variage of life.

Touching any our great skill of learning, we both know, and do freely confesse (as before) that we are (even in our owne eies) minimi Apostolorum, the verie last and the least of ten thousand: that we were borne out of due time, and are veterly vnwoorthy 1. Cor. 15. 8.9. the name of publike preachers. Howbeit, by the grace of God, we are that we are, & his graces (we hope) they were not bestowed vpon vs in vaine. Besides all this, the more vnskilfull we be for such publike writing, the more able our adversaries are (with their exceeding great skill) to answere what some write.

As for our carriage of life, their exceptions that way, they must have a more speciall relation, either to our precedent; or

to our now prefent practifes at leaft.

Our precedent practifes (when they were at the woorst) they were none other then those that doe ordinarily attend upon the corrupt nature of men: and therfore howsoever they themselves (in any Pharisaicall conceit of their owne proper strength) may haply imagine themselves to be able to stand, zur. 18.9.11. Let them (if they be wise) beware least they fall. Howbeit, if for 12. any matters past (either truely knowen, or uncharitably su-1.cor.10.12, spected) the vile venim of their venemous spirits would swell their cankred harts in sunder, unlesse (after their accustomed

To the Reader.

Beza amotat. manner with all men ) they should meadry wariste, expose our in Math.1.19. persons to publike reproches: we will verie willingly undergoe whatfoeder diferace the Lord (for this cause) allotteth vnto vs. And (which more is) we will with patience endure, that thefe furious dead dogs doe Kuva Segn Sesaguenn. Canem excoriatam excoriare : flay afresh our newly flaine carkasses, and adde affliction to our affliction. Affuring our felues that our gratious God who gives them this leave to enrie poore Danid afrest (fo foone as proudrailing Shimei hath fpit foorth his venemous fpite to the full, and vented the vttermost force of his limited furie) he will then (in a great mercie) behold our afflictions

this day, and bestow some present new bleffing woon vs.

2,Sam. 16.9. Ariftophanes.

2.Sam.16.9. 10,11,12.

1.Cor.4.4

Ariftides. Math. 7.5.

Touching any our now prefent practifes (howfoeuer the common calumniatours of men may happely measure the proportion of our fleps, by their owne proper footings, and fo overreache vs a large inch at the least) we doe here in the honour of Gods holy name (with the protestation of our harts ) very freely acknowledge, that, albeit we our owne felues do know more by our felues then all the world elfe : yet (we praise our good God) we do (at this prefent) know nothing by our felues that may make vs afraid to confront the very holiest of them all to their face; though (notwith standing all this ) we are not therefore instified in the presence of him who indgeth the hart. In the meane time, we thinke it some part of brotherly duery, to forewarne all those our calumnious accusers of this; namely, that if they fill make it their speciall glory to vndergo the gung-farmers office, or if they doe still take a fingular pleasure to be rifling and raking in enery mans channel even up to their elbowes: they may happily (in the end) defile their faire fingers, and procure a foule fauour to their owne proper persons. And therefore we do frendly aduife them, to defift from those cullion-like courses in time : or if (because antiquum obtinet Crito) their tatling toongs must needs be tampring that way in corners at leaft: then, let them begin first (as we fay ) ab ipfo lare, to be holy at home : let them first make a Saint of their owne proper forine : yea letthem first pull foorth the beame from their owne, or ever they entermeddle with the little moate in their poore brothers eie. Otherwise, they should shew them selues very like to the flouenly barber, who (being to to curious in cutting, in washing and in trimming of others) hath no care at all how defor-

deformedly he feemeth him felfe. Or, like to the curiou eie, which very readily espieth the least spot that may be in any one member of the body : but, beholdeth not the foule vely blemishes it hath in it felfe. Briefly, else should they declare themselves to be the bundred eied Argos in other mens matters: but, the one eied polyphemse in their proper affaires:according to the old ruftick verfes faing thus.

Sin rebus propris it Argus in Polyphemum.

Rebus in alterius, transit Polyphemus in Argum.

SProud Argus, he plaieth Polyphemus at home: Polyphemus plaieth Argus abroad like a mome.

Briefly, let them withall affure them felues, that howfoe- In Gemara uer we two doe determine with Drusius and fay, Audire pra- cap.6. stat, quam dicere maledista: It is much better to here evil of our Thalmudica. selves, then to speake any evil of another) yet, eftsoones it so comes to passe, ve, qui pergit que vult dicere, que non vult audiet, that he which takes pleasure to speake what he please, he must now and then be content to beare what he would not : according to our englifb prouerbe which faith: qui mockat mockabitur: he that moc- In Elie,id eft,in keth others in Elie, shalbe mocked him felfe at Abbington, the height of his And all this ( in the inst indoment of God ) is but lex talionis, the pride. At Abington, rendring of like for like. idest, on the

Their exceptions more especially concerning our cause, they gallowes that are fuch as respect either the matter it felfe, or our manner of Northhampton-Shire feolons are

handling the fame.

The matter it felfe whatfoeuer, we doe freely offer to their hanged rpoh. publike view and are verie well willing the truth thereof; be tried downe to the branne. In the triall whereof, if happely it fall foorth to be either hay, or fram, or ftubble, and fo by confe- 1. Cor. 3. 12.13. quence become veterly vnfit for the building in hand : we are content that the same be foorth with rejected of all, as a roauing rapfody vnworthy the reading.

Touching our manner of bandling the cause, their exceptions that way must necessarily be such as concerne the very forme

it selfe: or our order in following the same.

First for the forme it felfe, the fame ( you fee ) is Dialogicall: the which forme (we are fure) is no leffe ancient then authentically appropued of all, and therefore we know no one reason as yet, why we also our selues may not justly challenge the priwileage thereof if we please. If any may happily imagine we

haue

Prosepopaia in fictio

Indg.14.18.

have purposely propounded to our selves this dialogizing manner of dealing of a very fet purpose : to the end, that by fuch a prosopopoia, or faining of persons, we might gaine greater liberty to propound what feemeth good to our felues, and to girde at whole persons we please : our answere is this, that, the speakers produced in this present discourse, they are such as directly concerne the matters in question : and therefore, no man may justly be offended therat, but he only that is tainted with those erronious absurdines, which under that name, are fo couertly touched. Neither may any be justly greeued, that we have put downe manie moe objections, then our adversaries woulde euer haue made : for therein, we haue rather furthered, then foundered the free passage of their cause whatsoeuer. Yea, much more for mannaging their canse, is propounded by vs, then hath hitherto beene heard from themselves, or from any their fanorites : although wee have purpofely ploughed with their beyfour from time to time, that we might be the more readie in reading their riddle. And therefore, they have no reason to be grieved against vs for any thing, vnlesse happily for this: namely, for that (to spare them a labour) we have framed them their answere aforehand, and buttoned vp their lips, or ever they begin to speake.

Laftly, for our order in following the cause: we wotte not well what to answere, before wee heare what they obiect. In the meane time, this we plainely protest; that if we have beene to briefe: it was because we principally effected thy ease. If we have been too redious: the more was our toile. If we have been to fofe: it was in regard of thy holy finceritie. If we have beene fomething too harpe : it was in respect of the parties vnfauerie tafte. If we have beene to milde: it was purposely done to breake ( with Goates bloud ) their Adaman barts. If we have beene too bitter: that bitternes proceedes not from our maner of handling, but is onely in the bad matter of their humour, apprebending the same. If we have beene too remisse in our answers: it was, because we found themselves over retchlesse in all their replies. If we have beene too rough in reprooning : it was onelie, because experience hach taught vs, that the restie dull lade, doth stand in most neede of the roughest rider of all, to curry his coate. Briefly, what foeuer we have beene : for their owne, and thy fake we have beene the same, as knoweth best the searcher of all

harts.

X.Cor.9.22.

harts. For as we have fet downe nothing but that, which (before God) we are hitherto perswaded is true : so have we laboured with all our endeuors, to drawe thee and them to the timely participation thereof. And therefore, let matter and maner be what it will be: let vs finde this effect, and we defire no fauour at all in their answere. Onely, this is all we requirefor the present: namely, that the Answerer would put downe his owne name to his answere: that so, we our selues in replying, and they in impugning, may mutually know our proper Antagonists, which we holde a verie dutifull, an vpright, and honest proceeding. Otherwise, wee may justly imagine, that they do either diftrust their owne cause : or stand in some feare of discredit concerning the same. This course (gentle Reader) if haply our night-birds refuse, and yet notwithstanding will couertly flutter their wings, and keepe a vengeable coyle in Connenticles and corners, like the Owle in an Inie bush that dares not endure the birdes of the day: then (for thy further fatisfaction heerein) do thou eftfoones propound to the parties themselves and their favorites whatsoever, these following Queres.

Let it first be enquired, whether our gratious Queene Queres, con-Elizabeth hath absolute authoritie from God (for the cerning the timely preuenting of errours, of schismes, and of facti-ledge, for Prinons, as also, for the happie continuance of publike ting, and pubpeace) to establish in any her princely Dominions an vniforme order; that, no one Booke, Pamphlet, or Paper whatsoever shall be publisht in Print, before the same be exactly reviewed by some special persons deputed thereunto, and have also a publike priviledge from vnder their hands for such publike passage?

VVhether all true harted subjects (even in conscience towards God and her Maiestie) be not very strictlie bound to a precise observation of such an established order: and that therefore, when any erronious
or offensive opinion shall passe from the Presse with publike priviledge; whether the partie himselfe who espieth and desireth presently to encounter therewith, be

not

not (before he shall publikelie proceed to such publike encounter) bound in conscience and dutie, first to intimate that errour to publike authoritie: that by such intimation, either the author of the errour may be made to retract it, or the partie enforming, at least may obtaine a special Commission for some orderly procee-

ding in the publike confutation thereof.

a Lastly, whether such, & so many Bookes, pamphlets, or papers whatsoeuer, as heeretofore, or heereaster do couertly passe vnderhand from the Presse in a contrarie course: be not (in an especiall regard of that authenticall order) verie highly displeasing to God, and greatly derogatorious to her Maiesties prerogative royall, concerning all persons and causes in Christ: and whether those Bookes, pamphlets, or papers so disorderly published abroad, are not (for such vndutifull disorder) to be instly esteemed of all true harted subjects, such dangerous libels as doe insolently encounter with, and directly undermine her Maiesties princely preheminence: and that therefore, the verie authors themselves, they are to be reputed and punished as pestiferous Libellours against publike authoritie?

When the maine parties them selves, or the malcontented papists, whom (as miracle-mongers) we have throughout our whole treatise even purposly matched togither, and endeuored (with one and the selfetame stone) to beat downe for iangling blacke-birds both at a clap. When as they (we say) or any one of them all have fully resolved thy minde concerning these Quares: then let them (in Gods holy name) verie freely proceed in their answere and spare not.

Otherwise, if (in an onely distrust of their eause) they shall yet couer their weaknes, and excuse their not answering for want of authoritie: it shall be their best, either humbly to submit themselves to her Maiestie, or all ioyntly togither (with the proscribed Apollonits before Apollo his golden tables) verie pitifully to bewaile the irrecoverable subversion of their

feducing

#### Tothe Reader.

seducing oracles, through the manifestation and mightie power of the Gofbell, crying thus:

Ο' δί μοι τείποδες συαχέσετε, δίχετ' Απόλλων.

Hentripodes lugete perit prasagus Apollo, 1. Ay me alas tripodes perisheth presager Apollo.

Thefe things thus dispatched in order, it followeth now verie fitly in place to vnfold vnto thee the whole platforme obferued throughout the whole worke.

First, therefore we have alphabetically put downe the seueuerall names of the feuerall authors, whose severall authorities are purposely by vs produced: to the ende that whosoeuer will, may (by knowing their names) make diligent inquirie into all the quotations, and fee whether we of our felues have propounded any one point, which fome others of antiquitie have not before vs directly pointed vnto.

Then next, we have placed in order the fenerall arguments of eche feuerall Dialogue: to the ende that fuch and fo many good foules as (being perswaded of some points ) are yet verie doubtfull concerning fome other : might ( if they please not to perufe the whole) make their speciall choice of that which they chiefly affect.

In like manner, we have methodically prefixed before the maine treatife it felfe, a briefe Analysis or summarie resolution of al the whole tractate: and al this of very fet purpose to propound to thy view (at a blush) the whole bodie of the Booke, and the verie strict order it felfe, which ( albeit the whole be deuided into Dialogicall Discourses) we have precisely obserued throughout the whole worke.

After all this, we have put downe the maine discourse in a Dialogicall forme, and purposely produced fixe such seuerall feakers therein, as should by their severall significant names, supply whatsoeuer might tend to the timely effecting of an absolute trastate concerning such matters.

For first, Philologus fignifieth a Louer of talke: and repre- Philologus quid ! fenteth fuch persons as trudge to and fro; tatling these newes without any regard or due fearth into the foundnes thereof.

Then next Pneumatomachus, fignifieth a fighter or conten- Pneumatomachus. der against the effentiall being of Spirits: and representeth those Swinish Saduces of old, and those godles Atheistes now in our daies, who hold there are neither Spirits nor Dinels.

Eurubinus de erenni Phi-

losop,lib.z.

Lycathropus quid !

Then thirdly, Lycanthropus, signifieth a man effentially transformed to a wolfe: and represente huch persons as do hold (with tooth and naile) the transformation of dinels.

Then fourthly, Exorcistes signifieth a conjurour or caster foorth of spirits and divels: and representeth those persons that doe hold (in these daies of the Gospel) a real, or all nal possession of

dinels at the least.

Then fiftly, Physiologus fignifieth a discourser of natures secretes, or a naturall philosopher: and representeth such persons as (by the onely light of reason) are able to discouer the grose and palpable absurdities, ensuing such phantastical & absurd opinios.

Then lattly, Orthodoxus fignifieth one of an approoned or vpright indgement: and represente the all such illumined divines and others, as are able by the sway of reason, the authority of writers, and plaine euidence of scripture to censure the objections, and very soundly to set downe the infallible truth. All these are introduced as actionrs in these our discourses: the which also we have purposely devided into eleven severall dialognes. And this, partly, for an ease to thy memory by avoiding that intricate, that endlesse and tedious toile, which otherwise would have wearied thy spirits: if (without intermission) thou haddest been intirely tied to the whole treatise it selfe. And partly also, to point foorth vnto thee the principal matters which are principally handled throughout the whole work.

Lastly, we have in the end of the booke, summarily also annexed a table of all the principall points, the speciall matters, the severall syllogismes, and the sundry expositions of such places of scripture, as are any way pertinent to the maine purpose it selfe: that, by the onely direction thereof, thou maist find forth (with a trice) what so user thou wishest to see concerning such

rare and vnwonted occurrents.

And now (gentle Reader) least happily the curious sort should cry out and say, Quid depusilis tam magna proæmia? What needs so great a cry for so little mool? we will therefore no longer withhold thee from the treatise it selfe. Beseeching the God of peace, to give thee peace alwaies, by all meanes. Grace be with all them that love the Lord Iesus to their immortality. Even so: come Lord Iesu. So be it: Amen.

Thine ever in the Lord,

# The names of the seuerall Authors.

A

Vlerius Augustinus. Ambrosius. Athanasius. Aries Montanus. Author de eccles.dogm. Andreas Hierosolomit. Alexander Aphrodisam. Augustin. Marloratus. Amandus Polanus. Albertus Magnus. Andreas willet. Auicenna. AEtius. Aristides. Aristoteles. Adamus Hill. Aristophanes.

B

Ballius Magnus.
Bernardus.
Benedictus Pererius.
Benedictus Aretius.
Bee-hyue.
Bristow.
Ben-Sirah.

C

Caretanus.
Caletanus.
Calius Rhodiginus.
Cardanus.
Cardanus.
Carolus Magnus.
Concilium Acquirense.
Concilium Ancyranum.
Concilium Bracharense.
Concilium Lateran.
Cicero.

D

Damascenus.
Dionysius.
Destructorium vitiorum.
Decretalia.
Didimus Alexandrinus.

E

Eusebius.

Eucherius.

Erasmus Rhoterodam.

Erasmus

#### The names of the

Erasmus Sarcerius. Emanuel Tremelius. Edwardus Dearing. Eugubinus.

F

Racastorius. Franciscus Georgius. Fulgentius. Franciscus Titelman.

G

Regorius.
Gregorius Magnus.
Gregorius IV. aziansen.
Gregorius I. Rom.
Gilbertus Longolus.
Glossa ordinaria.
Gryllandus.
Gemnasius.
Gratianus.
Georgius Ioyns.
Georgius Alley.
Georgius Gissord.

H

Hilarius.
Hieronimus.
Hieronimus Zanchius.
Henricus Bullinger.

Hyppocrates.
Horatius.
Hermes Trismegistus.
Hugo Cardinalis.
Harmonia confessionum.
Henricus Iaakob.
Hortus sanitatus.

T

Ofephus. 1 sidorus. Iacobus Pamelius. Iohannes Brentius. Iohannes Drusius. Iohannes Chrysostomus. Iohannes Caluinus. Iohannes Piscator. Iohannes Auenarius. Iohannes Ferus. Iohannes Wierus. Iohannes Wulcurio. Iohannes Bromyard. Iohannes King. Iohannes Bodin. Iustinus Martyr. Inline Scaliger. Iohannes Darel. Iohannes Gorraus.

L

L Leonardus Culmanus. Leonar-

#### feuerall Authors.

Leonar dus Fuchsius.

Laurentius Codmanus.

Lauaterus.

Leunius Lemnius.

Ludulphus.

Lucas Lossus.

Legenda aurea.

Lucianus.

M

Artinus Bucerus.
Methodius.
Methodius.
Michael Pfellus.
Marcilius Ficinius.
Malmesburius.
Malleus mallificarum.
Marcus Vigerius.
Moses Barsephus.
Moses Pellacherus.

N

Nicholaus Lyra. Nicholaus Hemingius. Nichol. Selneccerus. Narration of Darel.

The Casmannus.
Origines.

P

Aulus Frifius. Patricius. Paulus AEgenitus. Paulus Burgensis. Petrus Martyrus. Petrus Lambertus. Petrus Thyreus. Philosophus. Pellicanus. Philippus Barough. Plinius. Plutarchus. Pompanatius. Profper. Proclus. Pythagoras.

R

R. Rodulphus Gualterus.
Robertus Rollocus.
Reginaldus Skotus.
Rhemish Testament.
Robertus Pontus.
Russinus.

S

Stenchus Eugubinus.
Strabus

#### The names of the, &c.

Strabus. Sanhedrin editio Basiliens.

W

1

Thomas Aquinas.
Theophylactus.
Theodoretus.
Theodorus Beza.

Theupolus. Timotheus Brichtus.

Tatianus. Thomas Cooperus. Wilel. Minatensis.
Wilelmus Fulke.
Wilelmus Perkins.

X

Xantis Pagninus.

Zozomenus.

FINIS.



# The severall arguments of the severall Dilogues following in order.

The felleral! A comments.

The first Dialogue. pag. 1.
The Argument.

I Hat there are effential! Spirits and Diuels, as appeareth plainelie, from their effentiall creations, and effectuall operations. Their spirituall and substantiall being.

The second Dialogue. pag. 31.

The Argument.

The power of Spirits and Diuels. Their possession, what it is with the seuerall parts thereof.

And whether the Diuell doth essentially enter into the possession mande or not?

The Argument.

Hether Spirits and Diuels doc essentially enter into the possessed mans bodie, or not? And, whether for that purpose, they have peculiar to themselves, their true natural bodies.

The fourth Dialogue. pag. 99.

The Argument.

4 W Hether Spirits and Diuels can assume to theinselues true natural bodies? What bodies

#### The names of the, &c.

Strabu. Sanhedrin editio Basiliens.

W

T

Tertullianus. Theophylactus.
Theodoretus.
Theodorus Beza.
Theupolus.
Timotheus Brichtus.
Tatianus.
Thomas Cooperus.

Wilel. Minatensis.
Wilelmus Fulke.
Wilelmus Perkins.

X

Xantis Pagninus.

7.

Zozomenus.

#### FINIS.



# The severall arguments of the severall Dilogues following in order.

The Solutional Assumidate.

The first Dialogue. pag. 1.
The Argument.

That there are effentiall Spirits and Diuels, as appeareth plainelie, from their effentiall creations, and effectuall operations. Their spirituall and substantiall being.

The second Dialogue. pag. 31.

The Argument.

The power of Spirits and Diuels. Their possession, what it is with the seuerall parts thereof.

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Hether Spirits and Diuels can assume to themselves true naturall bodies? What bodies

#### The severall Arguments.

dies they are said to assume? And, how those Scriptures are to be vnderstood, which be for this purpose produced?

The fifth Dialogue. pag. 165.
The Argument.

Hether Spirits and Diuels can effentiallie transforme themselues into any true naturall bodie? And how those Scriptures are to be understood, which many produce for that purpose?

The sixt Dialogue. pag. 131.
The Argument.

of Factuall possession, what it is? And whether Spirits and Diuels (in these daies of the Gospell) do now actually possesse either the minde or the bodies by any extraordinarie afflicting or vexing?

The seuenth Dialogue. pag. 199.
The Argument.

Ommon experience what it is? Whether the actuall possession of Spirits and Diuels, especially that supposed in the young man at Mahgnitton may be produed thereby? And of the Diuellhis power of obsession.

The eight Dialogue. pag. 232.
The Argument.

8 Of the vindoubted true force, for the timely subduing of this the forenamed power of the Diuell. Whether any created meanes may therein preuaile?

#### The fenerall Arguments.

uaile? And, whether praier and fasting have any power in themselves to effect such a worke?

The minth Dialogue. pag. 263.

Hether praier and fasting be established by Christ, as a perpetuall ordinarie meanes for the powerfull expelling of Spirits and Diuels? Whether the power therein be a vocall or a personall power? Or, whether a true justifying faith (apprehending some suppernaturall power of God) doth effect that worke?

The tenth Dialogue. pag. 304.

Hether a miraculous faith (apprehending the power of God for the powerfull expelling of Diuels) be yet still continued? what a true miracle is? And whether the working of miracles be now fullie determined in the true Churches of Christ?

The eleventh Dialogue. pag. 339.

A fummarie recapitulation of all the premisses, verie concludentlie repeating and proouing the precedent purpose: with a patheticall perswasion to subscribe to the vindoubted truth thereof.

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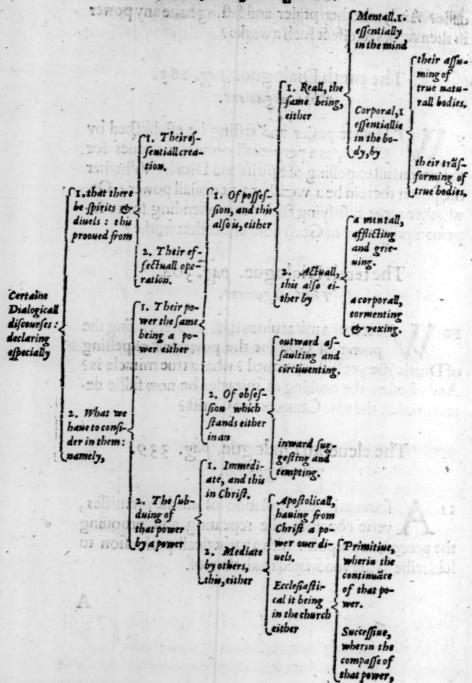
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## A briefe Analysis, or summarie resolution of this present





#### DIALOGICALL

discourses, of Spirits and DIVELS.

#### The first Dialogue.

THE ARGUMENT.

That there are essentiall Spirits and Divels as, appeareth plainely by their creation, and operation: Their first wall and substantiall being.

The speakers names.

PHYSIOLOGVS. LYCANTHROPVS. ORTHODOXVS. PNEVMATOMACHYS. \ Exorcistes.

Philologu.



Hat Lycantbropus ? and you maister Pneumatomachus, my olde companions? well mette at this present. From whence come you? & whether walke you fo fast, if a man may be bolde to enquire the same at your hands:without offending your persons, or hindering your busines.

Lycanthropus.

We come even now from that famous citie Mabguitton, i Nothingham my good friend Philologus: and are prefently travelling towards the Iland of Eirtwab with speede, vpon verie speciall and vrgent busines: concerning the glorie of God and the good of his Church.

What newes from Mahgnitton I pray you?

Lycantbropus.

Newes fir? the strangest newes I assure you that hath been heard of this hundred yeeres.

Philologus.

What newes is that:

Lycanthropus.

Of a yoong man there. Who being reallie possess with a Dinell: was very strangely, or rather miraculously delinered by prayer and fasting.

Philologus.

Math.17.21. Marc.9 29. How strange newes socuer the same seemeth to vs, verie certaine it is, as appeares in the Gospel: that Dinels have been driven foorth by prayer and fasting. Howbeit, that the Dinel should now in these daies of the Gospell, have a reall possession in any: is greatly doubted of the most, and very flatly denied of some.

Lycanthropus.

The real possession of Dinels may justly be called in question, if Pneumatomachius his opinion be canonized for currant: who very considently auoucheth, that there are neither Spirits nor Dinels at all. Which being so: howe should there be a reall possession of Dinels in any?

Philologus.

Verietrue: for Dinels must first be, before they can haue a reall possession in men. But, Pneumatomachus he holds (I am sure) no such opinion: vnlesse it be for argument sake.

Pneumatomachus.

Yes, I am verie confident therein I assure you. And about that point, my neighbour Lycanthropus and my selfe: have held a hot dispute all the way we have come. But, being neither of vs satisfied with the others reply, we iointly concluded to refer the whole decision of these controversies, to maister Orthodoxus his determination: promising each other, to rest satisfied herein, upon his resolute indgement, and thereupon, we are now travelling towards the Iland of Eirsman, for that selfesame purpose.

Philologus .

Such conferences I affure you are both commendable and

The first Dialogue.

comfortable, especially in trauell: for they do sharpen the witte, delight the minde, and make the iourney feeme fhort and fweete. And herein withal, you are woorthic great praife, both because you doe passe foorth the time in profitable talke as you travell: and for that also (being loth to loose the fruite of your conference, you doe so friendly and so freely, referre your felues to the indgement of fuch as are able, and willing to determine your doubts. Howbeit, our meeting is wrought (I perceive) by the special providence of God. For this I dare tell you for truth, that mailter Orthodaxis, he is not even now in the Iland of Eirswab, but newly remooued into the confines of Eibrad: entending this winter to folourne there, with one maister Physiologus his faithfull friend, of very purpose to conferre with the Exercist himselfe that cast fcorth the sprite, for the benefice of which conference, I also am now travelling thether my selfe. And therefore if it please you, I shal not onely be glad of your companies: but will verie carefully conduct you the way.

Pneumatomachus.

With all my hart, if Lycanthopus consent to the fame.

Lycansbropus.

Else should I diffent from the singular providence of God.

Philologus.

Wellthen, let vs legge it a little. And, doe tell me as we trauell (I pray you) the strange maner of the young men his handling, in that fearefull possession.

Pneumatomachus.

Ah Philologus, your eares (I perceine) they are itching after Act. 17.18. fome tidings-bringer of new found Dinels. Howbeit because 2.7 im. 4-3. my neighbour Licantbropus hath beene, and is now ouer credulous concerning such Legerdemaines, I doe leave the relation wholy to him: who shall (for publishing these vonwonted wonderments) have the whole glorie, or shame, to himselfe alone.

Licantbropus.

As I hunt after no glorie: so, I hope I shall reape no reproche at all for reporting these newes. The rather, because my maine purpose in publishing them, is, and shall be for none other respect in the world: but, to lay open the Diness inueterate malice, mans miserable condition by nature, the extra-

. Darbye.

The first Dialogue.

ordinarie faith of the Exorcist, and the singular mercie and power of God.

Philologus.

All these (I assure you) are holy respects. But, relate the maner of his passions I pray you in order.

Lycanthropus.

Withall my hart. And (to my remembrance) they were

eftfoones upon him in this following order.

These passions are apparant in Dorelhis Apologie.

There seemed to runne along his legge, and thence into his toe, helly, throat, toong, cheeke, eie, and other parts, a sumpe sometimes bigger, or lesser then an egge, being soft.

The lumpe being in his legge, it was heavie, and inflexi-

ble like yron.

3 He had such extraordinarie strength, that sometimes three, fower, five, sixe or moe, were scarle able to rule him.

4 When fower or fine struggled with him, so as they were

wearied, he did not sweate, pant, or change colour.

5 He wallowed, gnashed with his teeth, stared with his eies, and foamed at his mouth excessively: having neither eat nor drunke all the day before.

6 There feemed to runne vnder the couerlet where he lay,

as it were kitlings: to the number of fower or five.

- 7 His face and his mouth were fearfully distorted: one lip towards one care, and the other lippe towards the other care.
- 8 His face was turned directly backward, not mooning his bodie at all.

9 His necke doubled vnder him.

Jo His bodie doubled, his head betweene his legges, suddenly plucked round, like a round browne loafe: he was cast vp like a ball from the bed, three or fower times togither halfe a yard high.

Ir Being cast into the fire, where he lay sometimes against the wals and yron barres in the chimney with great violence:

he received no appearance of hurt at all.

12 His bodie seemed to be extended to the height of the tallest man: when once he endeuoured to hang himselfe.

13 He told of divers things done in his absence, without notice given by any person.

14 There were strangespeeches vetered by him in his fits,

The first Dialogue.

in a strange voice: as, that he was his, that he was God, Christ, and a king, that he made baptisme. I will vse William Summers his toong and members for three daies, Ego sum rex, ego sum Dens. That there was no God, that he was king and prince of darkenes. And, in saying the Lords Prayer, he could not say, Lead vs not into temptation, but, Lead vs into temptation. Also, before Maister Darel had seene him, he said Darel comes, Darel comes, he will have me out, but, I will come againe: for, Notting ham and Burton, are iolly townes for me.

15 Being recourred out of his fits, he knew not what he

had faid or done.

16 In his fits, strange smels were in the place where he lay:

fometimes like brimftone, fometimes verie fweete.

17 There was a strange knocking perceived about his bed in his fits: both his hands and feete being held vnmooueable.

18 He did cry hideously, sometimes like a bul, beare, swine:

and in a small voice impossible to be counterfeited.

19 His legs would be crooked with his fals, and remaine vn-flexible.

20 He spake in a continued speech, his mouth being wide open, his toong drawen into his throat: neither his lips nor chaps mooning.

21 He spake a quarter of an hower, his mouth being shut

close.

22 In his fits, his pulses and temples did not beat: he lay for dead, and as cold as yee.

His eie was blacke, and changed colour in his fits.

These, and sundrie other passions, at sundrie times appeared in him, which I remember not nowe: but these which I have tolde you, are certeinly reported by sundrie persons of good accompt and credite, being eie witnesses thereof themselves.

#### Pnenmatomachus.

The persons reporting these newes may be of good accompt and credite I grant: but Lycanthropus? how can your selfe so considently report any thing from them for certeine truth: sith themselves (as your speeches import) do onely but speake of things as it seemed to be:

Lycansbropus.

Howfocuer they feemed to them : the newes (I affure you)

B 3 was

was strange vnto me.

Philologus.

Trust me, these are strange and woonderfull newes indeed.

Lycanthropus.

Not fo strange (I assure thee) as true.

God grant they may worke in eueric of vs, an holy reuerence and feare of his maiestie. But, come on (I pray you) and cheare vp your selues: for, we are now (in a manner) at our iourneies end.

Pneamatomachus.

I do hartily reioyce to heare of that newes: being even toiled, and tyred out with the newfangled newes of my neighbour Lycanthropus. But what three persons are those, that come yonder walking this way?

Philologus.

If I be not fowlie deceived it is maister Orthodoxus, maister Physiologus, and the Exorcist also himselfe, who cast out the Disuell: they are even the same. This falleth foorth pat for our purpose: we have now verie sitte oportunitie to conferre of these points to the full.

Lycanthropus.

Blessed be God for this speciall prouidence and fauour.

Orthodoxus.

God bleffe you good brethren, & prosper your iourney.

Philologus.

God bleffe you also good maister Orthodoxus: and the rest

of your companie.

What, my old friend Philologue? what make you in these quarters? and whether wander you so fast with these good companions?

Philologus.

Good fir? we are even now (I hope) at the furthest. For our comming into these quarters, is (vpon special occasion) to conferre with your selfe and the rest of this companie, about the marvelous woonders befallen at Mahgnitton of late: concerning a young man possessed there.

Orthodoxus.

See, see the strange nature of mant'we were coferring even now, about the transforming of Dinels: Howbeit, all the world

The first Dialogue.

(I feare me) will shortly become transformed Athenians. For Ath.17.21. euery man now, doth give himselfe wholie to the hearing or telling of newes. Notwithstanding you are all hartely welcome: and this I tell you heere by the way, that, we also our selues, are nowe in debating those matters.

Good fir? then pardon vs we pray you, for interrupting your talke: and we will walke heere apart by our selues, attending your leisure.

Physiologus.

Nay not so: for, neither is the matter it selfe so secret, nor we so earnest vpon it, but that (if it so please maister Orthodoxus, and this other companion) you may all be iointly pertakers of our mutual conference: and so much the rather, because you are come (as it seemes) for that selfesame purpose.

Exorcistes.

I am very well willing, if maister Orthodoxus thinks good.

Orthodoxus.

With all my hart. And feeing it hath pleased our good God to bring vs so fitly togither, let vs (for more ease to our selues) shroude vs heere vnder the shade along this banke: where we may have the benefit of the running streame to recreate our eies and sences, and (in so solitarie a place) verie fitly conferre of our matters, without the discouerie of neighbours, or any the interruption of trauellers.

Physiologus.

Well fir, first place your selfe where you please; and you shall see vs quickly come clustring about you.

Orthodoxus.

Come then let vs fit closely together. Howbeit, before we begin our conferrence (to the ende the same may be euerie way comformable to the will of God, and comfortable also vnto our selues) Let vs all ioine together in hartie prayers, and say.

O Lord our God, the fountaine of life, the welfpring of grace, and the onely infuser of all spirituall knowledge: Behold us here at this present (we humbly beseech thee) in that acceptable beautie of thy sonne our Saniour wherein thou so highly delightest, and for whose sake, thou canst not but he well pleased with enerie of us. Graunt deare father, that, at thou hast ordeined him to be the true light

B 4

which lightneth enerie one that comes into the world: fo, he may gratiously enlighten our harts, who do naturally fit here in darkenes. and in the shadow of death. Remoone from our grosse and sencelesse foules, al those palpable cloudes of ignorance, errour and unbeleefe. which seeke to foreclose our faming knowledge in Iesus Christ. Pluck (we pray thee) from our uncircumcized eies, those thicke and foggie scales of naturall corruption, which doe (at this present) so fearfully dimme, and dazel our darke understandings, as, we are viterly unable to discerne aright, the hole some things of thy holy law. And grant we befeech thee yet further, that, this our entended conferrence concerning the timely discouerie of these hidden mysteries of Satan, finne, and iniquitie: may directly tende to the glorie of thy great name, the good of thy Church, the unfolding of errour, the manifestation of truth, the confusion of Satan, the tryumph of our conquering Christ, and the enertasting saluation of all our soules: through Iesus Christ our only Lord and Saniour.

Altogether.
So be it Lord Iesu: euen so, Amen.
Orthodoxus.

Well: now (in Gods name) declare briefly and plainly what you defire to know concerning the possessed man at Mahgnitton:

Philologus.

First sir (or euer you enter vpon the perticular discourse of the possessed himselfe) our desire is, to heare whether there be any spirits or Dinels to possesse men at all: the rather, because there is one in our companie, who, verie considently auoucheth, that, there are neither Angels nor Spirits.

So Parepaticks vi. 11.1.

Saduces lay there are neither Angel 1.22.3.

Physiologus.
Who is he? and what is his name?

Pneumatomachus.

I am the man if it please you: and my name is Pneumato-

Physiologus.

Your name was geuen I suppose: to expresse your nature. For, Pneumatomachus, is as much to say, as a despiter of spirits: or rather, it signifieth one, who stally opposeth himselfe to the essentiall spirits and powers of God. Howbeit (by that time Maister Orthodoxus hath fully consuted your sowle and palpable errours) I doubt not, but, you will, both be ashamed of your

your groffe vnderstanding, and desirous to exchange your odious name.

Pneumatomachus.

By your patience (good fir) it argueth in you a contentious nature, to stand deskanting thus vpon names: which are but bare notions of things, when you have saide what you can.

Physiologus.

And, good fir (by your License) if so be your inward nature be the thing it selfe whereof your outward name doth give vs the notion: then (out of doubt) your verie name (how bare a notion soeuer) must needes argue in you an erronious minde.

Pneumatomachus.

Erre I confesse I may, but dwell in an errour I will not : If once I be brought to perceive it.

Orthodoxus.

Gods name be bleffed for this so good a beginning. Goe to then, seeing you make it a Question whether there be spirits and Dinels or no, it shall not be amisse, first to demonstrate plainely vnto you, that there be Spirits and Dinels: and then next, to declare, what we have more especially to consider of them. This I take it, will be a very plaine course, and such also, as comprehendeth fully the limits and bounds of our conference.

Physiologus.

No doubt, it comprehendeth fully, what soeuer may fall foorth concerning our present purpose.

Exorcistes.

The order is fuch as no man diflikes.

Philologus.

I thinke even the same. What say you P weumatomachus.

Pneumatomachus.

I dislike not the order. But sir? howe prooue you there be Spirits and Dinels?

Orthodoxus.

I prooue it first from their essential creation: and then next, from their effectuall operation.

Propostomatichus.

How first from their effentiall creation ?

Orthodoxu.

Because they were effentially created of God. For the Lord God (creating the whole hoft of heaven ) created Angels and Spirits among the rest of celestiall creatures, to be of principall account in that heavenly hofte. Now then, Angels and Spirits, they being fuch excellent creatures of God: we neede not to doubt of their essentiall being. The rather, because enery creature else (how contemptible soeuer) being once creaced, it hath an effentiall substance: and if the basest of all, then much more the Angels, they being (indeed) fuch excellent creatures.

#### Pneumatomachus.

Well, goe to, how next from their effectuall operations.

Orthodoxus.

Thus, their operations have beene, and now are apparantly euident to all the world; whether we respect the Lord, or his church. So that for any to doubt of their effentiall being, is to call in question the fun-shine at mid-day: and as wel may he denie their operations whatfoeuer.

Pneumatomachus.

Good fir, is this your fubstantiall proouing of Angels and Spirits : I denie that the Lord God euer created any Angels at all: and then to what purpose doe you vrge their supposed operations?

Orthodoxus.

Sith you so confidently denie both Spirits and Dinels, tell me what you imagine those to be, which we generally hold for Spirits and Angels.

Pneumatomachus.

Johannis Calvic.12.fol.179. G. Alley in his poore mans librarie.fol. 123. Maifter Perkins vpon the Creede, fol. 73.

Sir, I take those your supposed firits for none other matniopuscula, con- tersat allabut the good or cuill motions and affections arising tra Libertinos. in men: as also, those your imagined Abrels, I hold them to bee nothing else but the sensible signes or tokens of Gods vnspeakeable power.

Orthodoxus.

You do then conclude (it should seeme) that our faith (concerning those matters) is grounded altogither upon bare supposals, and idle imaginations of wandring braines. I like well your plainnes in laying open your minde; although I alowe not your pestiferous opinions, iumping so pat, with the Pare-

pateticall

pageticall and Sadufaicall fort. Who (Hatly denying either An . Tofephus de gel or Spirite) do confidently anouch that there is nothing im- Antiquit. Ind. mortall in man, which is a verie dangerous gulph of hell that Magister in deuoureth and swaloweth vp all found divinitie and fincere biftoriis. knowledge of God. For first, by opposing your selfe against all the effentiall spirits and powers of the Lord, what doe you else in effect, but implicatively reiect the essential being of the holy Ghoft ? and then next, you do also (by consequence) 101,4.24. verie flatly deny that there is any God at all: for what (I pray 1, Cor. 3, 16. you ) is God, but a Spirite to in large B. of yattarisa at 12d

Pneumatomachus.

Nay fir ( howfocuer I oppose my felfe to the catholike opinion of Spirits and Dinels ) I do confidently auouchand confesse that there is one true everlining God, of an incomprehenfible, invisible and spirituall effence: diftinguished into the Father, the Sonne, and the Joly Ghoft. And moreover (concerning men and my felfe) I do with like confidence; verie cleerely acknowledge, that everie of vs also are effenti-

Orthodoxes, apobl bas; some ragord

You cannot faithfully & finally hold thefe infallible mather from your hart: but you must and will presently banish those other palpable erroure from out of your breft. For ; enenas Exod.7.12. Arren his rodde devoured foorthwith the counterfeite rods of all the Egyptian Sorcerers: fo furely, thefe your confessed mubs (concerning the effentiall forits and powers of the Lard ) being faithfully held from the hate will in the end (Idoubt not) be another Aaronicall rodde; to confute and confound those other Sadafaical forceries wherewith the Dinetharh fe dange-

With all my hart; if wedgetten Lycantbroped it; trad you le dal W

Verie true, if he be not to opinionate therein, suo y zi Jadv.

PHENNEY

Pneumatomachus.

Sir, howfoeuer I have beene bithertoopinibuite in this speciall point, I am notwithstanding very loth that reason should be overruled by will, or that the holy truth of God Should give place vato errow; andtherefore proceed (Ibefeech you) in the tiniely ratolding of this hunder my berie.

Phylodotaling With very good will : wherein alfo (for your speedientbnceiuing ceiuing of that which is spoken) we will first lay open the originall fountaine from whence this errour floteth abroad: and then next (hauing fully answered your arguments) we wil directly prooue vnto you, both Spirits and Dinels.

Exorciftes.

A very excellent order. For there by first you shall cleere our judgements: and then next you shall the more fully confirme vs in the infallible truth.

Lycanthropus.

That is certainly fo. But what thinkes Pneumatomachos?

I acknowledge no leffe; and do promise withall, to give an attentive eare to whatsoever is spoken.

Orthodoxw.

Well then, to proceede therein accordingly, this I dare boldly affirme, that your Parepatetical opinion, or rather, that this your Sadafaicall forcerie concerning the non being of Spirits and Dinels: proceedeth directly from a two-folde false ground. Namely, first, from the naturall corruption of your proper minde: and secondly, from a carelesse misconstruing of some certeine places of Scripture. Both which saide false grounds, albeit I could and might well relate them my selfe: yet (because the first is rather Philosophical then Dinine) I do purposely put ouer the prosecuting thereof (as of all other like points) to this my good brother, if it please him to travell the first referuing the latter to entreate of my selfe.

Phyfiologius.

he end ( !doubt not)

Sithit is your good pleasure to have it so, I will gladly give my endenour to satisfie the man, so it seemeth him good.

Pneumatomachus.

With all my hart: if first you will tell me who you are, and what is your name.

Physiologus.

I am (I affure you) a friend to the truth: and my name is

Pnenmatomachus.

In very good time be it spoken. But may I be bold (by the way) to aske you a question without offence

Propound at your pleasure: and aske what you please.

Prenma-

Was not your name also purposely given, to purport vnto vs your proper nature? For, Physiologius (you say) is your
name: which (vnlessel be fowly deceaued) is as much to say;
as a babler or pratter of natural Philosophie: or, it signifieth
rather some notable discourser of natural causes. I hope you
are none of those cogging companions of whom the Apostle Col.2.8.
doth wish vs beware: who goe purposely about to spoile men
with Philosophie and vaine deceit?

Orthodoxus.

Nothing leffe. For the man (I affure you) is both a found Philosopher: and a fincere Divine: Neither would I have you once to imagine, that Paul doth there purposely oppose himfelfe to all true Philosophie, whether naturall, or morall, no: but reproducth rather, that false and counterfest Philosophie, which (having onely an appearance of truth, and not the substance of truth it selfe) is cunningly softed in by cogging companions, to spoile and deceive mens mindes of the truth indeed. For otherwaies, all true Philosophie is the speciall gift of God, and a principall helpe to Divinitie: so far foorth especially, as she is made a submissive Moderatour in natural causes, and not a commanding Mistres over Divinitie. Then I assure you, shee comes in her naturall kinde: and thrice happie is he that hath a true insight into her, according to that old accustomed saying:

The wight that could all causes skan:
Might count himselfe an happie man.

Now then, such a Philosopher is this, and therefore, be bold vpon my warrant) to harken freely vnto him, concerning the first ground of your errour.

Pneumatomachus.

I credit your words : let him therefore proceede in his purpofe.

The first ground of this (as of all errours else whatsoever) doth undoubtedly arise (as you heard) from the naturall corruption of your proper minde. And, this may more plainely appeare, if I first shew you what the Minde is: and then, tell you how the same is corrupted. The Minde, is that reasonable facultie

Hens quid.

facultie or power of the foule; whereby the naturall man perceineth, knoweth, and discerneth all intelligible things. By which wordes it is plaine, that, the proper ende and office of the Minde, is especially to perceive, to know, and discerne things. And, this office also it accomplisheth by the helpe of no bodily Organon, but onely by it selfe alone : vnlesse haply the fenfes doe sometime affift the intellective vertue therein. The Minde therefore it differeth (you fee) from the Will. For, the Minde, onely perceiveth and knoweth a thing : the Will, it maketh free choice, either to purfue, or eschew the thing that is knowen. Now then, the Minde (in a meere naturall man) is easily corrupted by reason of the phantase, through whose onlie helpe, the aforesaide knowledge of things intelligible is conveyed and offered vnto it. For the phantafie, it being that interiour sensitive knowledge which (by the middle ventricle of the braine ) receiveth into it selfe a verie deepe impression of the fundrie kinds of fenfible things either prefent, or ablent, and labouring also to draw foorth from those severall kinds of fensible things, the like fensible kindes in conceit: it cannot otherwise possibly be, but that the said phantasie (not being able to transcend beyond the sensitive knowledge of naturall and corporall fubitances) must needes offer the minde fuch fenfible notions as her speciall object affoords. And, hereby also it commeth to paffe, that, the minde eftfoones is deceived in perceiuing, knowing, and discerning aright of euerie intelligible thing: more especially, if the said phantase at any time endeuonreth to draw foorth from some sensible things, an imaginarie conceit of some intelligible matter. Forthen, the understanding or minde (being mightily milled by the phantasie) must needs be deceived in perceiving and discerning such a matter; it being supernaturall, spirituall, and heavenly: and furmounting the compasse of humane reason. As for example. The minde of a meere naturall man, being at any time defirous to perceive and discerne aright of God, of Angels, or Diwels: it looketh foorthwith to receive from the phantafie or interiour sensitive knowledge, some certaine notions concerning these matters. Which said phantasie, receiving an impression, onely of fenfible things from the exteriour fenfes themselves, and having in her naturally, no impression at all of any the aforesaide supernatural, spiritual, and beauenty matters: therein.

therein, thee affoordeththe minde, either, no notions at all, or none other (at leaft) then onely fuch, as fhe receiveth herfelfe from corporall, sensible, and meere natural obsects. Whereupon the minde (being still desirous to perceive and discerne the aforesaid supernatural matters, and having thereof (I say) no notions at all, or, deceineable notions at least ) Thee foorthwith concludes, either, that there are neither God, nor Angell, nor Dinell: or, none other at leaft, then fuch as fhee hath notions of in an imaginarie conceite, arifing onely upon a femfible knowledge from corporall, sensible, and naturall objects. That is, the faid phantafie, receiving some fenfible knowledge from the sense of the eare, that God is an almightie and magnificent Gen. 17.1. Lord of hostes, it imagineth foorthwith, some fensible or corporal 15a.6.3. potentate; and thereupon, receiving an impression of some fuch (enfible thing in conceit: the minde by and by (from fuch (enfible notions) concludeth, that God is some almightie, supereminent, and fensible potentate in deed; having all princes and powers subjected vnto him. Againe, the said phantafe, having received by the eare as before, a like fensitive knowledge, that the Seraphims (shadowing the throne of grace) have fixe 1/4.6.2. wings apiece, to flie, and to couer themselves withall, it foorthwith supposeth some sensible creature : and thereupon (receiuing as before, a fensible impression of some such fensible thing in conceit) the minde eftsoones resolueth, that Angels (if there be any) are none other but firie and winged creatures. To be thore, the phantafie having received by the eare, as before, that the Dinelis a terrible tormenting Termagant, chayned vp vnder darkenes, and taking an impression of some such fensible Jude. 6. thing in conceit : the minde Itraight way supposeth, that, infernall firits (if there be any at all) are undoubtedly some blacke, grim, griefly ghoftes, having goggled eies, fearefull clames, with two clouen feets: Thus then, you fee how the mind in a meere naturall man (receiving but bare phantafticall notions of fenfible things in conceit) is too too corrupted in judgement; and therfore, hath naturally, no power in it felfe, to perceine, to know and discerne aright of any supernaturall, spirituall, or beauenly mat-

Pneumatomachus.

From hence you would feeine to inferre, that, the meere naturall man is veterly vnable (by naturall reafes) to conceine foundly

foundly and rightly of spirituall causes.

Orthodox w.

lam.3.15.

I.Cor. 2.14.

Verie true. For, as that wisedome which is from belowe, is but earthly, sensuall, and divellist: so surely, the naturall man, he cannot possibly perceive the things of the spirit of God, for, they are but foolishnes to him. Neither can he know them at all: for, they are spiritually discerned. And, this spirituall discerning of things, is no naturall, but a supernaturall worke of faith which doth not arise from sensible notions: but, from a supernaturall knowledge infused spiritually into the enlightened soule, and which also (being grounded on things that are hoped for) is an undoubted true evidence of things unseene. Otherwaies, faith could be no faith at all: as one very fiely affirmeth saying. The divine operation (if it may possibly be comprehended by reason) is nothing admirable: neither can that faith sind any merite, where-unto humane reason affoords an experiment.

Gregorius in Homil.26. Super Euang.

Heb.II.I.

Philologus.

How now Pneumatomachus, what say you to these matters:

Pneumatomachus.

By that which is spoken I doe plainely perceive the verie first ground of all grosse and palpable errours: namely, the grosse conceining of spiritual matters according to that natural knowledge which naturally ariseth from meere sensible and natural notions.

Exercistes.

You have conceived aright: but how is your hart affected therewith.

Pneumatomachus.

It is affected (I hope) as it ought to be. For furely, this I must needs confesse to my shame, that, hetherto I have adjudged nothing either possible in nature, or credible in action: which could not absolutely be comprehended by humane reason. And, this (now I perceive) is that worldly wisedome which the word accompteth foolishnes with God. But, doe shewe me (good Maister Orthodoxus) the other ground also of these grosse opinions.

I.Cor. I.20.

Orthodoxus.

With verie good will. The other ground of your errors arifeth (I affure you) from a careleffe misconstruing of some such places places ofscripture, as doe attribute to God, and to firits a corporall forme : as eies, eares, bands, feete, bodies, wings and fuch like. Which faid places (your felfe understanding them carnally) do feeme to import vnto you at a blush; that God and fpirits have visible formes and corporall substances. And thereupon, you doe rashlie conclude, that firites and Divels must necessarily be even such as your selfe by those places suppose: or none at all. But now, because you your owne selfe ( with your corporall eies) did yet neuer behold any fuch corporall Diuels as you by those Scriptures have groffely imagined: therefore you doe flatly resolue with your selfe, that there are neither fpirits nor Dinels at all.

Pneumatomachus.

Why? what other thing else should those corporall formes, attributed to firits & Dinels in the facred feriptures import; but, either that Dinels and fpirits are visible substances, if those scriptures fay true : or that there are (at the least) neither firits nor Dinels at all, as I have hitherto held.

Orthodoxus.

That the scriptures fay true, being truely understoode; no true harted Christians may dare to denie. That there are also both fpirits and Dinels (though in truth and in substance they have no fuch visible formes as those places of Scripture do literally import) shall be prooued anone. In the meane time, this I must tell you for truth, that, those scriptures which attribute to God, and spirites, a corporall forme, as eies, eares, hands, feete, bodies, wings & fuch like; may (at no hand) be expounded literally; but must rather be metaphorically, and spiritually vnderstoode of vs. So that, (by any those corporall formes) we may not groffely conceive in God, or in firites, such corporall members, appertaining especially to their essentiall being: but, we Gregorius in must spiritually understand thereby, those their supernatural moralibus. vertues, operations and actions, which (by fuch corporall formes) lem, inlibre are metaphorically commended to our humane capacities. And de collatione without doubt, fuch a carnall misconstruing of scriptures, was fatrum. the onely maine cause which made the filly old monkes in el- weils Moines Anthropos der times, to fall fearefully into the palpable errour of the phormitee Anthropomorphites: who (by vnderstanding such scriptures i Cabianti m huomini. literally) did groffie attribute to God, fuch humane actions and passions as are proper to men.

The holiescriptures then I perceiue, they may not be interpreted hand ouer head: neither are they in every place to be opened literally,

Orthodoxus.

Nothing lesse, for, so should you fall into a thousand absurdities. And therefore, vnlesse you will purposely shew your selfe a swinish Saducee, or impudently make your selfe knowne a monkish Anthropomorphite: be now ashamed (I beseech you) of this palpable grossens, and hold considently with the catholike church, that there are essentiall spirites and Dinels.

Philologus.
Pneumatomachus? howe goeth the matter?
Pneumatomachus.

That which hath beene hetherto spoken, doth sufficiently set foorth a twofold ground of erronious opinions. How beit, this my opinion concerning the non being of Angels or spirits, appeares not (for any thing heard as yet!) to be erronious at all. And, I yet verely thinke (as before) that Dinels are none other thing else, but those good, or ensil motions in men, which doe maruellously comfort, or afflitt their minds.

Oribodoxus.

Thinke you so as you say? Goe to then, tell me (I pray you)

Gen.3.1. 2.Cor.11.3,

what was the Serpent that tempted our grandmother Enabin Paradice? Was that any good, or enill motion in Enah? If fo, then telme further, whether you thinke that motion was within, or without her : If within her, how came the temptation then from the Serpent, and from without her altogether? But, if it came from without ber, how should then the temptation be justly accompted any motion of bers: fith the fame cannot truely be faid to arise from within her? Againe, if you take Dinels to be but the good, or enill motions in men : what thinke you that tempter was, who tempted Christ in the wildernes? Was it (thinke you) any motion in Christ? If yea: then, whether was it an enill, or a good motion? An enill motion you may not avouch it to be : because, Christ being free from all sinne, could not possibly have in him any euill motion at all. As also, it were verie abfurd to affirme it a good motion : for, how could that motion be good, which tempted Christ vnto cuill? Moreouer, if you take Dinels for the good, or enill motions in men,

what

Malb.4 1.3.

Iuc.4.2.3.

Christ Tempted in yewildernes

what thinke you then that Legion was, wherewith the two Math. 8.28, men were possessed? Could the motions of men crave leave; and Marc. 5.9. enterinto a whole heardship of Swine? And, what became of Luc. 8.30. those motions, when they were cast foorth by our Saujour Christ! Were they drowned together, with the Swine in the Sea? Iffo, what then became of the men themselves from whom (as you dreame) those motions arose ! Were they dead all the while their mindes were bereft of their motions? For the minde (you know) is in perpetual motion. Or, if those men (all the while, and euer after their motions, were cast foorth and drownd in the Sea ) remained still in their lively estate: it should feeme that Spirits and Dinels are some other effentiall powers, then the bare motions and affections arising in men. Briefly, if Dinels be nothing elle, but the good, or enil motions in men, what thinke you those tormentours to be, which vexe and torment men in Hell, with the Dinell and his Angels ? Yea, Math. 25.41. and doe tell me (I pray you) what goeth to Hell : the good, or 46. euill motions? If only the euill, what then must become of those other which were good in the man? For, fith none in this life can possibly be either so good, or so enil, but that they have in them both good, and enill motions, it cannot otherwaies be, but that, either the good, and enil motions in men, must (after this life) be monstrously confounded together; or else, if the good motions goe roundly to Heaven, and the enill vnto bell: then, the bodie and foule must be divided, part vnto beauen, and part vnto hell, like an individuum vagum, or, fome litle new nothing that hangs in the ayre. To be short, if man, with his good, and enill motions together, goeth foorthwith, either wholy to beanen, or wholy to hell: how then should his ioyes, or his torments be either absolute or endlesse? Be cause, looke how fast his good motions doe minister comfort vnto him: so fast (at the least) his evill motions will afflict and torment him.

Phylologus. Surely Pneumatomachus, this opinion (I fee) is so absurd and fo fortish: as, even a sucking babe would blush to be taynted therewith.

Lycanthropus.

A fucking babe blufh ? yea, it is fuch a stale ridiculous iest, as might make euen a mad man to hide his head in a corner.

Verietrue: and I also my selfe, am now ashamed thereof. Notwithstanding, how soeuer it is certaine that spirits and Dinels be more then the good or enill motions in men; it appeares yet (for any thing heard) that those your supposed Angels, are nothing at all but the sensible tokens, or signes of Gods power.

Orthodoxus.

What meane you by the sensible tokens, or signes of Gods

Pneumatomachus.

Ivnderstand thereby, those extraordinarie iudgements of God which demonstrate vnto vs, the incomprehensible maiefile and might of his power. Such (I meane) as was the destruction of Sodome and Gomorrha: the extraordinarie speech of Baalams Asse: the wonderfull ouerthrow of the Assirian host, and such other besides.

Your error concerning this point undoubtedly confifteth

Orthodoxus.

herein: namely, in confounding the cause of those judgements with the effect it felfe. For, howfoeuer those the aforenamed indgements may truely be faid to be the fensible fignes, and effects of the extraordinarie power of God: yet can you at no hand denie, but that the Lord also himselfe effected those extraordinarie indgements, by some extraordinarie wonderful meanes, namely by the appointed ministerie and execution of hisheauenly Angels. As for example, howfoeuer the extraordinarie ouerthrowe of Sodome and Gomorrha, was a sensible figne and effect of the extraordinarie power of God: veric certaine it is, that the two Angels fent foorth from the Lord for the execution of that power, they were also the instrumentall meanes that effected the fame, Againe, howfoeuer the fall and speech of Balaam his affe, was some extraordinary effect & signe of Gods power: yet was it the Angell with his fword drawen in his hand, who extraordinarily accomplishe the same. Brieflie, howfoeuer that fearefull maffacre, so miraculouslie made vpon the hundred eightie and five thousand of Saneberibs armie, was an extraordinarie and sensible signe of Gods woonderfull power: yet was it the Angel of the Lord, who extraordinarilie effected the same that selfesame night. By all which you fee

Gen.19.13.

Numb.22.27.

2.King.19.35.

Aug.de cognitione vera vita sap.6. The first Dialogue.

it verie apparant, that (whatfoeuer your felfe furmize to the Danau in Encontrarie) the scriptures they set foorth vnto vs effentiall An-chir: August. gels or fpirites, as the extraordinarie executiours of thole feufi- 193. ble figues or tokens of the extraordinarie power of God.

Pneumatomachi.

Surely good fir, I should soone be perswaded to that which you speake : were I not mightily withheld by an vnanswerable argument.

Orthodoxus.

What argument I praie you is that? Pneumatomachus.

This, namely, for that Mofes in the historie of the creation (entreating compendiouslie of all those workes of God which in fixe daies before the Saboth were perfectly finished ) maketh no mention at all of the creation of Angels, firits, or Dinels. Whereupon it followeth, that ( if any fuch be ) they must needes be vnereate, and eternal : or created (at least) before, or after the worldes creation.

Orthodoxw.

Thus you reason. There is in the historie of Moses no expresse mention of the creation of Angels: therefore, if any such be, they are either vncreate, or not created within the fixe daics.

Pneumatomachus.

So I reason indeed.

Orthodorus.

Then I must tell you, your argument is faultie, and halteth downe right, neither hath it any fuch certeine confequence as you feeme to fet downe : elfe, how fay you to this that I make: 2 Solutio. There is in the hystoric of Moses no expresse mention of the creation of Lyons or Beares: therefore, if any fuch be, they are either wacreate, or not created within the fixe daies.

Pneumatomachus.

That followeth not. For, how focuer Lyons or Beares, be not Gen. 1, 24,25. exprelly mentioned there : yet is their creation implicatively contained within that fixe daies worke, wherein God created the earth, and all the creatures therein.

Orthodoxus.

Verie true. And thus you your felfe at vnawares haue anfwered this your vareasonable argument. For howsocuer Anobjectio

Gen.1.7.8.

gels and firites are not exprelly mentioned in Mofes his hi. ftorie: yet, is their creation implicatively comprehended in that fecond daies worke, wherein God created the heavenly firmament, with all the whole bost about the same, among whom the Angels and fpirits have speciall preheminence.

vi Gen. 2 . 1 . & heavies o earth finished whally houst of the engo Angels created.

Pneumatomachu.

You fay fome thing vnto it. Orthodoxus.

Something fay you? fuch a fomething I affure you, as is able to batter your vnanswerable argument to nothing. Howbeit (for further answere) this I do confidently oppose to that which you falllie inferre, namely, that Angels and fpirits are neither eternall nor uncreate: but fuch effentiall powers of God as had their first beginning and being, by the worke of creation. Neither were they formed or made before the first created matter of this vifible world: neither yet after the accomplished workes of this vifible world. Yea, and thus much I do further affirme, that they were not created before, but jointly togither with that celestiall firmament, which wee commonly call the cap.5. pag.107. beanen of the bleffed.

Hieron, Zanchius de operibus Dei, lib, 2. cap.5. Theodoretus quest.3. Super Genef. Gennadius, Otho Casmannus Angelographia part. I. Psal.33.6.

Pneumatomachus.

How prooue you them creatures created by God? Orthodoxus.

This may plainly be prooued from most infallible and apparant places of Scripture: especially that in the Psalmes: where David (inuiting and formoning all forts of people to fing prailes to God) faith also of the Angels: praise ye him alyee his Angels, praise yee him all yee his power. And therewithall, he gineth this reason, saying : for, He spake the word and they were made, he commanded, and they were created. And hereunto also accordeth that which the Apostle speaketh faying: by bim were all things created which are in heaven and in earth, things visible, and invisible: whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him, By all which it is cleere, that the very Angels are creatures: and created also by God.

Col.1.16.

Pfal.148.2.5.

Exercistes.

Yea, but when, or in what day created he them? Orthodoxus.

This I confesse, is a more difficult question, then that it may well The first Dialogue.

well be answered by any expres words set down in the sacred scriptures: although yet, by the Scriptures themselves, by pro- Gen. 1.1.2. bable reasons, and by the authoritie also of auncient Fathers, Heb. 1.7. some certeintie may be determined concerning this point.

Pneumatomachus.

How first by the Scriptures themselves?

Gen.1.1.2.
Pfal.148.2.3.
Heb.1.7.
Revel.4.11.
Pfal.33.6.
Revel.10.6.
Gen.2.1.2.

The Scriptures declare, that they were vindoubtedly created all within the fixe daies: as to alleage one or two out of many. First Danid he faith, By the word of the Lord were the Pfal. 33.6. beauens made: and all the bost of them by the breath of his mouth. Againe, the Angelin the Revelation, sweareth by the Lord, Who Revel, 10,6. created the heaven, and the things that are therein, and the earth, and the things that are therein, and the fea, and the things that are therein. In both which places you fee, howe the holie Ghost (speaking of the creation of all things) doth first fet downe the continents themselves, namely the beauens, the earth, and the fea: and then next, the things contained in them. Shewing by this felfefame order, that the beauens, the earth, and the fea, were first created themselves: and then the creatures conteined in them. But the heavens, the earth, and the fea were all of them created within the fixe daies; and therefore also the hofte of beauen, and all the creatures in the earth, and the fea, were euerie of them created within the fixe daies. For Mofes faith Gen,2,1.2. flatly, that even in those fixe daies, all the workes of the Lord were fully finished: and that God ceased the seauenth daie from all his labours. Thus then you fee it plainly demonstrated by fundry places of Scripture: that the Angels also were all created within the workes of those fixe daies creation.

Pneumatomachus.

Well, and howe prooue you the same by probable reasons?

Orthodoxus.

I proue it thus. 1. The Angels they are either created, or vn- Patricius lib. created: but not vncreated: therefore created. They cannot deeffentia, possible be vncreated substances: for then, they should also be enterins infinite. Howbeit, Angels they are finite creatures, for their assistances are finite: yea, and then also their power, it is finite. But if they be of a sinite power, then also of a circumscriptible essence.

Moreouer, it shall plainely appeare anon in place convenient, that Angels are finite creatures, and definitively also in

C 4

fome

fome certeine place : which thing can not possible accord to any vucreated effence at all. And therefore Angels they are not

uncreated substances.

24

Secondly I prooue it thus. If Angels be uncreated, then are they eternall: but not eternall, therefore, not uncreated. That they are not eternall it is verie apparant. For, then should they be fuch as have neither beginning, nor end of their effence: as also, their effence or nature it selfe, should then be such, as hath nothing in it either first, or last. But this agreeth onely to God himselfe, and not to any creature in beauen, or in earth. And therefore if there be Angels then were they created; and if created, then created no doubt within the fixe dates as was Thewed before. And thus much for the proofe of this point, by probable reasons.

Pneumatomachus.

Well. Let vs heare next the testimonie of fathers concerning this Question.

Orthodoxus.

Withall my hart. Wherein also (for breuities sake) I will ferm. de refur- onely but rehearse their names, and referre you to the consideration of their severall treatises. The authors be these. Me-Epiphanius lib. thodius, Epiphanius, Athanafius, Augustine, Encherius, Theodoretus, and Damascenus. All these doe verie confidenly avouch vpon speciall occasions, and, against the Manicheis, the Prifcillianists, and other fuch beretikes : that the Angels whatfoeuer were the vndoubted workmanship of God, howsoeuer their creation is not apparantly layd forth in the facred Scriptures. Yea, The Councels of Laterane and Bracha both, do iountly determine, that the Angels are created of God, and are not eternall: in fo much, as fany shall hold the contrarie, they conclude him accurfed of God. Thus then, you fee it apparantly euident by Scripture, by reasons, and the testimonies also of sundrie fathers : that Angels and firits (being finite creatures of God) were vindoubtedly created within the fixe daies.

Pneumatomachus.

But in what day of those fixe were they created?

Orthodoxus.

Touching the verie day it selfe, there is some difference in judgement among the Dinines: fome hold they were created the first day, and some the second. But, whether of both, is not certainely

Methodiusin rect.lib. 2. tom.I.

2.tom.2. Athanasius, de

beatit. fili Dei. Aug. de ciuit. Dei.lib. I I. cap.5.

Eucherius, de creat. Annel. Theodoretus, de dys, & Angelis,lib.3. Damafc.de

orth fide lib. 2. cap.3.

Conc. Lat.magn. Can. I.

Conc. Bracher. concil. primum. cap.5.

Magift fentent. lib. 2, dist. 2.

certainely concluded:although it may probably be gathered, Assuff.inlithey were (in verie deed ) created the fecondday, thus. That brode trinitate, they were created before the third day, may plainely be proued by the words of the Lord vnto lob, faying. Where wert thou lob. 38.4.5.6.7. when I layd the foundations of the earth? Declare if thou hast understanding. Who hath layd the measures thereof if thou knowest? Magist. sentent. Or who bath stretched the line oner it? Whereupon are the founda-lib. 2. dist. 2. tions thereof fet? Or, who laide the corner stone thereof? When Bedain lob. 38.7. the starres of the morning praised me, and all the sonnes of God re-Strabus. toyced? The Lord in that place (by the somes of God ) under- 10b.1.6. Standeth the Angels and firits: affirming moreover; that, and 2.1. euen they also did celebrate his name with praise, so soone as he had layd the earthes foundation. Now the earth ( Mofes faith) Gen. 1.10. was made the third day: and therefore, if the Angels on that day lang prayles to God, it followeth necessarily, they were then created before : for, how should they sing prayses before their creation? But, it is valikely they were the first day created : because, nothing on that day was created (faith Moses) Gen. I.I.2.3. but the confused Chaos from whence the rest of the creatures 4.5. were orderly formed: and that primarie light, which separated the night from the day. If followeth therefore, that they were all created the fecond day, together with that celeftiall firmament: vnder whose name is also contayned that supreme beanen, which is called the third beauen, paradice, or the beauen of the bleffed. And this thing also is yet more plainely expressed by the words of our Sautour Christ, who faith that the king dome of beanen was prepared for the elect, dine nelastins xbour, from the Math. 25.34. worlds foundation: that is, after the Lord, vpon the very first day had created the Chabs aforefaid, then by and by, from out of that Chaos, was brought the firmament (as Mofer affirmeth) Gen. 1.6.7.8. which the Lord God prepared for all the elect. By all this it is euident, that Angels and Spirits, they are effential creatures of God, created allo within the fix daies: and fo (by confequence) your vnanswerable argument, is answered (you see) to the full. Fneumatomachus.

I acknowledge no lesse. But sir, (having layd downe the mayne grounds of my errour, and answered directly my arguments) it remainesh by promise, that now likewise you produce your owne reasons, to prooue plainely vnto me, both spirits and Dinels.

Verietrue. And therefore (having first remooved the olde rubbish which overturned the rule of your reason) it commeth now verie fitly in place, to shew further vnto you, that, the Angels of God (whether good or enill) are truely essentiall and substantiall shirits: as may plainely appeare by these following reasons, & first, from their sundry names attributed vnto them thus:

Hieronimus Zanchius, de operibus Dei, lib.2.cap.2.

Math, 25.41.

Angel i Messenger.

Suta i Aluerary. Dinel i Acuje Math. 4.1.5.

Luc. 11.21. 2.Cor. 4.4. Eph. 2.2.6, 6.12. loh. 8.44. 1.Pet. 5.8.

Reuel.12.7.9.

Names, they are the fignes and notions of things. Which names, when they fignific anything, properly sublifting of it felfe : then, that thing also it felfe is a substance no doubt. But the Angels, they are fet forth by fundry names, which do fignifie substances. For first they be called Angels, that is to say, mefsengers: but, a messenger, or a minister appointed, cannot but be a subsistance. Also, they are called Dainoves. that is, mrellectuall powers: but, that which hath under flanding and knowledge, is undoubtedly a substance. Briefly, they be called Satan, that is an aduerfarie, also Dinels, that is accusors also, frong armed men, also the God of this world, the princes and powers of the ayre, the governours of this world, murderers, roring lions, the dragon, the old ferpent, & fo forth. All which feueral names, do vndoubtedly fignific a thing subsisting; wherein is a power, from whence proceedeth an action: and therefore, there are effentiall foirits and Dinels.

Againe, if spirits and Dinels were onely but the secret mosions and affections of men, then vndoubtedly, so many famous
actions as the Scriptures record, and the same also externally
to the outward senses, could in no wise accord vnto them: but
the consequent is false, for the Scriptures apparantly, and without any trope, doe celebrate their office, and record their sundrie actions, namely, that they stand before God, serve him, execute his precepts and judgements, that they doe daily, assault, temps, torment, circumvent, and seeke to denoure vs, and so
foorth. But, how should these, or any one of these actions, be
possibly performed of such as are not in (deed) true substances?

Againe, things created in them selves and not in an other

3 Againe, things created in them selves and not in an other subject, yea, and so, as they subsist of them selves alone, those things undoubtly have a true subsistance. But, spirits and Dinels, they are so created (no doubt) as they subsist in them selves, neither are they inherent, or inexistent, in any other subject what so

cuer:

euer : and therefore fpirits and Dinets, they have vindoubtedly a true subsistance.

4 Againe, what soever living creature is endued with reason, understanding, and will, that must needs be some thing of it selfe subsisting: but, spirits and Divels, they are living creatures endued with reason, understanding, and will: and therefore, somethings (no doubt) of themselves subsisting.

Againe, nothing can possiblie persist in the trush, nor nothing can fall from their first estate, vnlesse the same be some essence subsisting of it selfe, and pertaker also of understanding, and will. But, some of the Angels doe perseuere in the trush, and some againe, have fallen from the same: and therefore, Angels and spirits, are some essences subsisting of themselues, and pertakers also of understanding and will.

Againe, if firits and Dinels, were onely but the enil motions, and affections arising in men, it should be absurde, either to distinguish their numbers, or to expresse their seneral actions: but the consequent is fals; as all that feare God will confesse, and therefore also the antecedent it selfe.

Againe, what so cuer doth speake, a sault, suggest, temps, affiet, torment, and circumuent, to devoure, that must necessarilie be a subsistance. But spirits and Dinels doe so, for they spake to Euab, they assaulted Achab, and suggested an untruth into all Gen.3.1. his prophets, they tempted Christ, they afficted and tormented 1. King. 22. 23. Saul, they made sudas to bang himselfe, they seeke to winnowe Math. 4-1. and fanne men, yea & to circumuent all the children of God to 1. Sam. 16.14. destruction: and therefore, spirits and Dinels, must necessarilie Luc. 22. 34... be some subsistance.

Againe, if Angelf and spirits be onely but accidentall affec-1. Per. 5.8.

tions, and no true substances in deed, then, neither shall we after this life, be anie true substances, for, the scriptures affirme, Math. 22.30.
that after the resurrection, we shall be like to the Angels in beauen. Now then, if Angels and spirits be not true substances in deed, shall we also cease to be substances?

Againe, Aristoile, he produes this world to be perfect, for that it confiftes of all those things which can be desired therein, or which may in any wise appertain to the perfection thereof. Howbeit, to the perfection of the whole, there is required therein, three severall forts of substances: the sirst invisible, the second visible, and the third partly invisible & partly visible. The second

fecond fort, namely the visible substances, are the beauens, the elements, and all things made of the elements. The third forc. namely the substances, partly innisible, and partly visible, are men who confift of a foule and body togither, the foule inwifible, and the bodie visible. Now then, if Angels, who are of themsciues innifible, should not be substances, then should there be wanting to the world, invisible substances: and so, the worlde should be unperfect. But the world, it is perfect, as all, both Philosophers and Dinines do affirme. And therefore Angels they be substances innisible and spirituall.

10 Lattly, common experience (from the beginning of the world to this present hower) hath apparently approved vnto vs, that there be Angelicall foirits and Dinels: and therefore not to be denied of any, vnlesse he will shew himselfe a swinish Saduce, or some monkish Anthropomorphite, as was shewed before. And thus have you briefly heard my feuerall reasons,

Pneumatomachus.

which produe vnto you both firits and Dinels.

Sir, by that which you have spoken, I am now throughlie perswaded, that Angels are indeed essential and spiritual subflances. Howbeit, this one thing doth trouble me greatly: namely, that (feeing all Angels were equally created according to the true image of God) no one of them all may truely be faid to be enill. Orthodoxus.

You do well in deliuering your doubtes, but, goe to, frame

Pneumatomachus. your argument.

Timeth. Brichwerf. Phylica.

Iframe it thus. A thing created to the image of God, cantus in animad- not be, nor may not be faid to be evill. But all Angels and firites were (in the beginning) created an alike to the image of God: therefore no Angell or fpirite either can be, or may be faid to be evill. Now fir, if none of them can, or may be faid to be enill: how should there be any Dinels at all?

Orthodoxus.

Verie true as you faie, if that which you feeme to conclude were astruely concluded. Howbeit, I answere thus, First concerning your proposition I say. That, so farre foorth as any thing created to Gods image hath truelie that image, keepeth and loofeth it not: fo farre foorth, and fo long, anie fuch thing may not truely be saide to be euill. Now next to your assumption I answere thus. All those Angelicall spirits so created of God,

they

they did not retaine and holde falt that true image of God Diables primerent furet wherein they were first created; but willingly rejected and Anges. fledde from the fame. And therefore I diftinguish thus. An-The Harmonie gels created in the beginning according to the true image of of cofeffions, 18. God, did either perseuer in that originall integritie: or else, articl. 12 they wilfully fell from the same. The one fort are finally con- confessio France. firmed in that felfe-fame goodnes wherein they were first artic. 7. created, and therefore, good Angels: the other fort loofing their first goodnes, are hardened in that selfe-same enill whereinto they first fell, and therefore enill Angels. So then, to imagine that the enill Angels also notwithstanding their enilnes, must fill thewe foorth that felfe-same image of God from which they fearefully fell: is nothing elfe in effect, but to confound the formes of their diftinguished kindes. For it is one thing to be created good; and another thing, still to retaine that felfefame goodnes. The one is past: the other is profent. And the vanitie of that childish conceite may be made euident by the like reason thus. All men are created in Adam to the image of God. But Atheists and vngodly ones are men: therefore Atheistes and vingodly ones, they shewe foorth the image of God. Here is more in the conclusion, then was put in the premiffes. For this onely shoulde followe, namely, that Atherstes in as much as they are men, were first created according to the image of God: but in that they are now falne, they do refemble the image of the Dinell.

### Pneumatomachus.

Sir, my indgement concerning these points, is now (I praise God ) fo cleerly enlightned, as my neighbour Lycanthropus & my felfe may wel be at one: being both fully refolued (I hope) in that felfe same controversie which we held so hotly as we came from Mahgnitton.

Lycanthropus.

If you be therein at one with your felfe: you are also at one with me. For, I was refolued before, and your felfe now confeffeffeth : that there are effentiall fpirits and dinels.

#### Pneumatomachus:

Yea, I doe freely confesse it from my verie hart.

Physiologus. I am right glad to heare fo good a beginning.

Exorcistes.

And euen fo am I, I affure you.

Oribodoxus.

Gods name be bleffed for this speciall grace.

Lycanthropus.

So be it. But fir? as there will be tyde after tyde, all the while the Seas themselves doe ebbe and flowe: so surely, so long as menhaue in them their boyling affections, so long no doubt, the dispatch of one controverse, will be but the beginning of another, as we see here by present experience. For, at our very first meeting, my friend Phylologus affirmed flatly, that (how-societ there be granted essential spirits and Divels) their possession (in these daies of the Gospell) is denied of some, and doubted of manie.

Philologus.

I faid fo in deed.

Orthodoxus.

This fals foorth verie fit for the next mayne point, Namely, what we have to consider concerning spirits and Divels. Howbert, because (it may be) you grow faint by reason of travell: Let vs here breake off (& after we have refreshed our bodies) make speedie recourse to this present place: and so enter a fresh on the matter.

Physiologus.

Sir, we doe willingly attend your good pleasure: if it pleafeth the rest of our companie.

Lycanthropus.

It pleaseth vs woonderous well. For the motion (I assure you) is such, as I would have made mine owne selfe: but for giving offence.

Orthodoxus.

Let vs then arise and depart.

The end of the first Dialogue.



1 Cor.1.10.

# The second Dialogue.

THE ARGUMENT.

The power of Spirits and Diuels, their possession, what it is: and whether the Diuell doth essentially enter into the possessed mans minde, or not?

The speakers names.

PHILOLOGYS.
LYCANTHROPVS.
PNEVMATOMACHYS.
EXORCISTES.

## Philologus.

Good Sirs? We three have long expected your comming: howbeit, you are hartely welcome.

Lycanthropus.

Phylologus (I perceive) is wholy vpon the matter.

I neumatomachus.

Pardon the man, he is pained (you see) like to a trauelling woman, that wanteth onely a midwife.

Phy fologus.

What is the opinion (I pray you) that troubleth his pati-

Lycanthropus.

This Sir. He saith, that how soeuer there be granted effentiall spirits and Dinels, yet, their possession (in these daies of the Gospell) is denied of some: and doubted of many.

Philologus . .

Isaid so in deed. And, although I dare not flatly denie: yet, I also doe much doubt it my selfe.

Physiologus.

Your name I perceiue, is Philologus: which in fignification, is as much to fay, as a manthat delighteth or loneth to talke. You propound not this opinion of purpose (I hope) to declare vnto vs, that you have a name given you, very fitly resembling your nature: namely, that you are but a talk atine person, or one that taketh great pleasure to heare himselfo speake in these points:

Philologu.

No truely, I propound the same in simplicitie of hart, shewing you plainely what my selfe suppose: and desiring resolution wherein I do doubt.

Physiologus.

Wherefore doubt you that Dinels have possession in men?
Philologus.

Because I suppose it impossible in nature: and, incredible also in all sound Deninitie.

Lycanthropus.

Math.8.28. Marc.1.32. Math.12.45. Marc.9.25. Luc.22.3. lob.13.27. Act.5.3. What Philologus? Is it supernaturall for the Dinell to possesse a man? Doe not the scriptures in eueric place speake plainely of the possessed with Dinels? of the entring of Dinels into men? of casting them foorth? of the Dinell that entred into the bart of Iudas? of the Dinell that filled Ananiah his bart with a sye, and a thousand such places? All which, so apparantly and so plainely appropuleth this point: that (for any to doubt thereof) were but to call into question, the sunshine at midday.

I neither hold it supernaturall, for the Dinell (in some fort) to possesse a man: neither doubt I of that truth which those Scriptures import. I onely suppose, that the matter it selfe is not so groffely to be vnderstood, as some (from those places) would seeme to conclude: wherein, I do freely submit to maister Orthodoxus his censure. And therefore, object what you can for your selfe: and, let him resolue vs both in the point.

Lycanthropus.

Content, if it please him to take the paines.

Orthodoxus.

With verie good will, and so much the rather, because it falleth foorth sit for our next generall purpose; namely, what we have especially to consider in spirits and Dinels.

Lycanthropus.

What have we especially to consider in them?

Orthodoxus.

Hauing prooued directly, that there be Spirits and Dinels: we have now next, to consider in them, two principall things. The first concerneth their power ouer men: the second respecteth the timely subdaing of that selfe same power.

Lycan-

Lycanthropus.

What meane you by their power ouer men? Orthodoxus.

I understand thereby, that Dominion, or rule which the verie Martinus Dinels themselves (by the inst judgement of God) doe (in all out. Bucerus, in rage) even exercise over the natural ofspring of Adam: and, Marc. I. 23. which is undoubtedly most moonderfull, respecting both body and foule. Howbeit, this their appointed power is determinate, finite, and limited certainely within it owne speciall bounds : Joh. 12.31. albeit the Dinell (in an especiall regard thereof) be called the Epb.2.2. prince of this world: the God of this world: the prince of airie pow- and 6.12. ers: and that frong armed man which keepeth his boufe in peace, Math. 12.29. till some stronger inuade him. And, this their saide power is two- Luc. 11.22. fold. Namely, either their power of possession: or, their power of obsession.

Lycanthropus.

What is your opinion (I pray you) concerning the peffession of Dinels: in these daies of the Gospell?

Orthodoxus.

My opinion therein, shall be shewed at large: after your selfe haue first opened vnto me, what you doe meane, by the Dinell his possession in man.

Lycanthropus.

By the Dinell bis possession in man, I vnderstand bis essentiall By the Divell bis possession man, I vinderitated his esternant Luc. II. 22.

and violent entring into him, as men, by force and armes doe enter Tho. Aquinas an house: and so, inherently possesses, and peaceably enioyeth that 2.2.9.136. selfesame person, as his proper possession, and peculiar dominion, ap- artic. 2. fol. 275 pointed unto him of God. For possession (you know) it importeth Erasm. Sarceress in Luc, II. a peaceable dominion. 20.21.

Orthodoxus.

That, possession importeth a peaceable dominion, we do never denie. But where prooue you fuch an effentiall poffeffion as your felfe speaketh of, in all the Scriptures? Nay, where finde you these words (possession, or possessed) peculiarly appropriated to the Dinell oner men: throughout the whole Bible, in the old, or new testament.

Lycanthropus.

Where finde I the words (possession, or possessed) appropriate to Dinels, throughout the whole Bible? Surely, wherefocuer the Enangelist Mathem doth handle those matters, there he vfually, 4 The second Dialogue.

Math.4.24. and 8.16. and 8.28. and 8.33. and 9.32. viually, and purposely puts downe those selfe same wordes. As for example, he saith, they brought many to Christ that were possessed with Dinels. Againe, he healed many that were possessed with Dinels. Againe, there met him two possessed with Dinels. Againe, they told the people what was become of the possessed with Dinels. Againe, they brought unto him, a dumbe man possess with a Dinell. Yea, and in everie place else, where like occasion is offred, he vseth like speach: which argueth evidently, that the Dinell hath an essentially offession in men.

Orthodoxus.

Arguing (as you doe) from a deceiueable ground, you cannot possibly collect from thence, any certaine conclusions: concerning especially your cause in Question. For, this I assure you of, that, in no one of those places which your selfe haue recited, neither, in any other text else throughout the whole Bible, is there any one word in the Original, that importeth an essentially offession applied to Dinels: I meane, that (by any one Lexicon) may possibly bestretched to signific any such essential inberencie of Dinels in the bodies of men, howsocuer it hat pleased the English translator to thrust in the same.

Lycanthropus.

The English translatour, he hath thrust in no more I hope: then the original text will beare.

Orthodoxus.

Yes, howfoeuer your selfe doe absurdly collect from the English translation, an essential possession of divels: I assure you of this, there is no one word throughout the original, inteding such purpose. And, verie certaine I am, that, if the holy Ghost had ever but purposed to put downe such an essential possession of Divels, as you would be are vs in hand: he wanted not his proper words or termes to expresse the same either in the Hebrew or Greeke, in which two languages, the canonical scriptures themselves, were primarily indighted by the spirit of God. For, first concerning possession: the Hebrewesthey vie (for the most part) two special words to expresse the same.

Lycanthropus.

What is the first wordthey vie for possession?

Orthodoxus.

The first word is achuzzah, which ariseth from the radicall verbe, achaz: that is, to hold, to apprehend, to detaine, or retaine the

The idest, exacov. es year, idest,

the thing apprehended : to obtaine verie firmely, or strongly. Here- apprehendit. of comes, the nowne, achuz : which properly fignifieth, that fe- apprehenfum, ciall part of the inberitance which is taken, apprehended, or held by nuit, retinuit. a feciall right. As appeareth in Nombers, faying: But of the Him, The we halfe of the Ifraelites (which went not to warre) thou halt take one Nomb. 31.20. (achuz) that is one apprehended, poffeffed, or taken out of fiftie. In Inx, id est, like manner from the aforesaid radicall word (achaz ) is deri- apprensum, ued the norne, achuzzah: which properly importeth fuch a frem, Tille detension, apprehension, or possession, as is peculiarly possessed of the possession, apprepoffeffours themselues, as verie plainely appeareth in Nombers, hensio, detentio by the Rubenits petition put vp vnto Moses, faying thus. If que tenetur à we have found grace in thine eies, let this land be given to thy fer- possidentibus, vt wants (laachuzzah) that is, for a peculiar possession, and bring vs ninks, id not over lorden. The verie felfe fame ve of this word, appeareth est, er yaragealso in losbuah, saying thus. Now returne ye, and goe to your tents, os, in possessioachnzzathchem, that is, to the land of your proper possession : or to nem. achnzzathchem, that is, to the land of your proper possession. of 10sh.22.4.
that land which you peculiarly apprehend, possesse and hold. Againe 27168 in the fecond Pfalme, the holy Ghost puts downe that felfe idest, The nafame word, to the felfe fame purpofe, faying thus : Defire of me, rugioses and, I will give thee the heathen for thine inheritance; and the vt- vuov. most part of the earth: vaachuzzatheak, that is, for thy possession, session vestre. or thy peculiar apprehension and right. In these and infinit other Pfal.2.8. places offcripture, the boly Ghost (you fee ) entending pur- TAINA posely to speake of any matter of possession: he vieth a verie fit id est, yaraand fignificant word for that felfe same purpose. And therefore, 2001 08. if he had euer purposed to put downe any such effentiall posses- in possessionem sion of Dinels, as you dreame of: he wanted not words for the fame. Although notwithstanding, this I must tell you withall, that if he had borrowed this mord from the Hebrewes for fuch a supposed purpose: Yet could not the same have imported any fuch an effentiall inherencie in the bodies of men, as you beare vs in hand, but had fignified onely, an apprehending, an bolding, a firme detayning, or possessing of a thing, and no more. Lycanthropus.

Well, yet in the new testament (it may be) the Greeke text, hath for that Hebrew word schaz : fome word in the Scriptures importing fuch an effentiall poffeffian.

Orthodoxus.

It may be it hath not : and, how then ? that it hath not, it is veric apparant. For, from this Hebrew word, achaz: the

Grecians

gewidest, tenco. meragio, id eft, apprehendo. xaregor, id eft, detinui. igara, il eft, contines, item. RTiua, inde KTYMATA. Ar. Stophanes. Lucianus. Math. 19.22. Marc. 10,22. ACT. 2.45. and 5.1. 1.T be [ 3.4.4.

Grecians (by an inversion, or turning of letters) doe purposely deriue the Greeke verbe Scheo: which fignifieth to apprehend, or bold. And thereof comes, metascheo : which fignifieth to apprehend, or lay fast hold upon . Alto, kate schon: which fightfieth to detaine. Alfo, ischanao : which fignifieth to retaine, or to hold. Againe, they vie eftfoones the word flema: which properly fignifieth a poffession: albeit that men captivated and taken in warres, are also called, cremata: that is, such persons as are made bondslaves, or beld in a slavish thraldome or bondage. This word tema, is ordinarily observed in the new testament, to fet foorth poffessions by : as appeareth in fundrie places. Neither of these words is vied of the holy Ghost, to exprese that your pretended poffeffion of Dinels: which if they had beene indeed, yet (vnlesse to apprehend, to hold, to containe, to detaine, to retaine, or keepe fast, be but one, and the same with these your supposed essentiall possessions) you cannot congruently conclude from thence, any effentiall inherencie of Dinels, in the bodies of men.

Lycantbropus.

Well, be it so: but what is that other word which the Hebrewes doe vie for possessions?

Oribodoxus.

proper bounds, and peculiar territories. For the fenfe of this word,

iarasb;

The other word which they commonly observe for such pur-They ridest, mapsades,id eft pole, is, ierefah: arifing from the radical word, iarafh: that is, to poff-dir, orcupapossesse certaine bounds or territories, to hold in his proper right dowir habuit in . minion, or power: to obtaine by fecial right, to inherne, &c. Properdominio, & poteffate fua.bine, ly,it fignifies the challenging of something peculiar to a mans felfe, תשקא,idest, the same being primarily obtained by his proper come, by a lawfull succession, or proper dominion: as a thing that was conquered by possessio. marre, or some other such meanes. Neither is such a possession as the word, are shah importeth to be only understood of grounds, or of territories: but the fame alfo, is viually fpoken of fuch fer-TWAK,id eft wants, or men, as are brought into bondage. It harlis speciall afoffigitatio con- finitie with two other Hebrew words: namely, arefbeth: which חשק, idest, fignifieth a contentious, importunity, or an earnest begging of something : and, rashab, which fignifieth to grant, or gine power. Beconceffit, vel caule, to possesse a man, is, so to employ bim, witball his faculties, pofpote fatem dedit. sessions, and treasures: as if he were altogither, but an exiled person, or a poore man destitute of succour, being viterly elected from his

iarafh; you may fee in fundrie places: especially, in Ieremie. Ierem.49.1. Hereof comes (as Itold you before ) the word, ierefhah: that TUT? is, a possession: and thereby, is signified properly, any thing what-Coener, that hath beene subdued by the partie possessing the same, as xaneovousa, i. appeareth in Nombers. Alfo, from the word iaraft, is derived my nid of the nowne, ierustab: which fignifieth properly, fuch a possession xxneovo uia, i. as some doth peculiarly possesse. And, this word, is so taken, but possesse. thrise in the Bible. Howbeit, when this word, ierushab, is ap- 16a.14.24. plied to the hart: then, it betokeneth properly, those selfesame 106,17.11. cogitations or thoughts, which the minde it selfe doth peaceably pof-Seffe: as appeareth in lob, where he faith. My daies are paffed lob.17.11. away, my cogitations are violently taken from me: 1 meane (more fee 323), id est, lebabi) the possessions of my bart. That is, those bappie and comforta-possessiones corble cogitations which my foule in a good conscience, by the blessing of dis mei. vide God, did chalenge to it selfe by a peculiar right or possession. In like Tremel. in lob. maner, from, iarafh, arifeth the word, morafhah: which fignifi- 10b,cap. 17. 10. eth properly, such a kinde of possession as people enion by a certaine ratabal, ibid. peculiar right, as appeareth in Deuteronomie, where the people Deut. 33.4fay thus : Mofes commanded vs a law, morashab kebillath laakob. בורשות I meane, a peculiar inheritance for the congregation of laakob: חלחל That, is, such an inheritance, as shall passe, by an hereditarie and right or possession, among the house of Israel, from generation our analysis to generation. The like vie of this word morashab, doth eui- rande. dently appeare by those seuerall quotations of scripture; which Exod. 6.8. we have purposely put downe in the Margine. By all which it Elech. 11.4. is verie apparant, that, albeit the holy Ghost should have pur- and 25.4. posely vied any one of these Hebrew words to expresse your and 36.2. pretended possession of Dinels: yet could you not have concluded from thence any fuch an effentiall inberencie of Dinels in the bodies of men, as you would be are ys in hand.

Licanthropus.

But, doth not the Greeke word, which the Septuagint vieth. to expresse the word, iarash; import so much?

Oribodoxus.

Nothing leffe I affure you. For, from that word iaraft: ari- oelgowas, id eft, feth, orizo, and orixomai : which fignifies, to bound, or determine determine. the territories, and possessions of land. From thence also is deri- ceior, id est ued these following nownes: namely, orion, and orismos: which terminus. fignifieth, a bondarie, a definition, or conflictation. Allo, this word, definitio, vel exorizo, that is, to exterminate, or to difherite. Alfo, exorifmos: conflictutio.

iela, & termino, & extermino, & exheredito. scocio uos, i. exilium. xxupovouid, possessio vel hereditas. Math. 5.5. and 10.9. ACT.1.18. and 5.I. 1.Cor.6.9. and 7.30. 1.Thefs.4.4.

Boella, id eft, which betokenth an exile, or banishment. From whence also ariseth verie fitly, the inheriting, or dishinheriting : or rather (if you please) the possessing, and dispossessing of heirs. The Gretians in like fortthey vie another word, called cleronomia; which fignifies properly, an inheritance, or rule of possessions. Briefly, albeit, the holy Ghoft (in the new testament ) hath fundry words to fet out the possession of things as appeareth by the places put downe in the Margine: yet, could no one of them all haue ficted your turne, or possibly have extended it selfe to this your pretended purpose. By all the premisses then, it is verie apparant, that, if the holy Ghost had euer determined to establish your supposed essentiall possession of Dinels: he wanted not proper and fignificant wordes to expresse his faid purpose. Albeit notwithstanding, if he had purposely put downe any one of these wordes either Hebrew or Greeke to import a possession vnto vs : yet woulde no one of them all (in any congruent speech) have ever beene able to avouch that effentiall inherencie of Dinels in the bodies of men, which your felfe woulde fondly conclude from our English translation, without any warrant at all from the originalliext.

Lycanthropus.

Though none of the Enangelistes haue precisely put downe in any one of those places, no such word at all, as may properly expresse the essentiall possession of firsts and Dinels: perhaps yet, they have some other word else equivalent therewith in fence.

Orthodoxus.

Perhaps no: and, without al peraduenture they have not. For, the very word it felfe, which the holie Gboff observeth in euerie of those your quoted Scriptures, is Damonizomenoi: which with all true interpretours, both Latine, Italian, French, and English, is ordinarily and viually transfated Demoniakes : that is, men Divillished, I meane actually afflicted, tormented, or vexed with Dinels. But no one of them all did euer tranflate it thus ; namely , men effentially poffeffed with Dinels inherently in them. Yea, this very word Damonizomenos, is not onely fo translated, but, is so also understood of the most indiciall, and foundest Dinines. For not any one of them all, do vnderstand the same of essentiall possessions : but, every of them do take it to fignifie onely, some such extraordinarie actual affliction,

Jackon Cowhice. 1am.3.15. Erasmus, in Math 4.24. Hugo Cardinal. Math. 4.24. Gualter ibid. Mofes Pellach. in Mat. 17.16. Beza, ibid, Arctius,in Marc.5.

fiction, vexation, or torment, as Satan himfelfe (by the speciall appointment of God ) doth effectively inflict vpon men for a time. If you haplie doe call the truth of that which I Mart. Bucerus speake into question, let their severall writings be exactly in Math. 1.22. confidered, and then tell me, whether any one of them all do Iohannis Calunderstand by Demoniakes, any such persons as are essentially wini. in Math. possest with a Dinell inherently in them, as your selfe very 4.24.68.16. fondly imagine : and not fuch rather, as ( by the extremitie Aug. Marlorat. of those their actuall torments ) are become outragiouslie fu-in Act. 10.38. rious, cruell, and quite out of order. Thus then, by all the pre- Gualter, in misses it is very apparant (yousee) that, neither by a proper Math. 12.22. fignificant terme, nor by any other word elfe equinalent there- Math. 8.16. with, neither yet by the translations of learned Interpretours, or the exquisite indgement of soundest Dinines, you may from those your quoted scriptures, (in any possible or congruent order) vndertake to conclude ( as you doe ) the effentiall poffession of spirits and Dinels: but, must necessarilie take them onelie for such Demoniakes, or divellished persons, as are actually afflicted, torniented, or vexed by Satan.

Lycanthropus. Why then shoulde the translatour so presumptuously put downe the word possession: if no such thing be apparant in all the original!?

Orthodoxus.

That there is no such matter there (as your selfe supposeth) you have sufficiently heard before. Neither did the translatour himselfe (as it feemes) intend any such effentiall poffeffions, in Math. 4. 24. but onely an altuall vexation by Sa:an: howfoener he did to carelellie put downe the word possession: as a worde more familiar amongst vs. No furely, it is certaine, the Enangelist himfelfe, he neuer entended fuch effentiall poffessions by the word Damonizomenoi: but onely an actuall affliction, vexation or torment. And therefore the other two Enangelistes Marke and Luke ( reporting with Mathewe, those selfelame stories, concerning the aforefaide Demoniakes ) they vie not the worde possessed at all. But, those whom Mathewe intituleth Demoniackes, Marke termeth, aman bauing an uncleane spirite : and Math. 8.28. Luke, he faith there mette Christ, a man who bad a Dinel a long Luc. 8.27. time. Making it a matter meerely indifferent, and alone in effect, to be a Demoniacke, and to baue a Dinel, or an vncleane

firite: as for the word possessed, they never vse it, neither is the same found throughout the originall, applyed to Divels. And vndoubtedlie, these words (possessed) being carelessy thrust into the texte hand over head by our English translators: is not the leaste occasion, that the whole world (by a common received errour from hand to hand) hath beene so vniversallie possessed with manie grosse errours concerning the Divel his supposed possession in man. Moreover, whereas you boldely affirme, that the Enangelist Mathem, in every place els, where like occasion is offered, doth vsuallie observe the selfesame phrase; that is not so. For (speaking of the woman of Canaans Demoniacke daughter) he saith not, have mercy on me, for my daughter is pitifully possessed; but, my daughter is miserably vexed with a Divel.

Math. 15.22.

## Exorcistes.

Whatthen I pray you, doth your felfe understand by the Dinel his power of possession:

Orthodoxus.

By the dinel his power of possession, I vnderstand, that his tyrannical dominion which (by a peculiar proprietie, according to the purpose of God) he doth exercise over some special persons, in afflicting, tormenting, and tempting both inwardly, and outwardlie: so farforth especiallie, as his commission permittes him.

Philologus.

Giue me leaue (good sir) to interrupt you a little. For, either my wittes are wyld, or, Lycantbropus and your selfe, haue both (at vnwares) concluded one and the selfesame thing, concerning the dinell his possession in man: surely, for my owne part, I perceive in your speaches no difference at al.

Orthodoxus.

If your wittes were wyld, you would then imagine, as the dronken man doth, that, what one thing soeuer you behold at a blush, were vindoubtedly twaine: whereas you rather conclude, that, two distinct matters, are but one and the same. And therefore, your wittes (it should seeme) are, rather worne to the stumps, then wyld: being vinable to discerne the difference between our two speches, the difference it selfe, being so apparantly evident. For, whereas Lycanthropus verie considentlie auoucheth a substantial entraunce of the Dinel into man, as it were with force and armes, to conquere and keepe

a possession: I (deliuering briefelie my mind, concerning the Dinel his possession in man) spake onelie of his afflicting, tormenting, and vexing of man. Howbeit, for further clearing the Question, we must here distinguish the Dinel his supposed possession, thus: namelie, it is either a real, or an actual possession.

Lycanthropus.

- What is the real poffession?

Orthodoxus.

The reall possession, is supposed to be some essentiall, substantiall, or personall entrance of the Diuellinto man, for a more effectuall executing of that his tyrannicall force and violence upon him. And, this supposed possession (how incredible soeuer) is thought to be twofold: namely, either a mentall, or corporall possession.

Lycanthropus.

What meane you by mentall poffession?

Ortbodoxus.

Some understand thereby, that selfesame proprietie, right or dominion whereby the Dinest doth really, and essentially enter into, and inherently dwell in the possessed mans minde, during the whole terme of that his tyrannicall dominion. Now then, the matter of possession it selfe being thus farre discouered, I would gladly learne of Lycathropus, after what maner he imagineth the Dinest to have a possession in man: Whether really, or astually? My meaning is, whether he holdeth the Dinest to have a personall possession in man: or, a possession rather, by some powerfull effecte.

Lycanthropiu.

I am confidently perswaded, that the Dinell hath a verie reall, effentiall, substantiall, or corporall possession in those what soeuer, whom he fully possesses.

Orthodoxus.

I thought even so: and therefore, was driven to distinguish the supposed possession of Divels as I did. Notwithstanding sith you so considertly ascribe vnto Divels such a reall and personall possession: Doe tell me yet further, whether you hold, that the Divels do really and substantially enter into the minde alone, or into the bodie alone, or

Exorciftes.

Sir, let me freely afoord my opinion (I pray you) concerning this speciall point.

Orthodoxus.

Speake freely, and spare not.

Exorcistes.

I am verily perswaded, that the Dinell (if he have any reall possession at all) hath only a mental possession: my meaning is, that he doth substantially possesse the minde alone.

Orthodoxus.

What is your reason?

Exorcistes.

My reason is this. Seeing the minde it selfe, and it onely is that wherein motion confifteth, and feeing the bodie is but the mindes organon or instrument, having naturally in it selfe no motion at all, or, no further motion at most, then for those only actions wherein the faid mind (whose organon it is) imployeth Hee Ambrofius the fame: It feemeth reasonable, that therefore, the dinell must really and substantially, first possesse the minde it selfe, or ever he can possibly bring the bodie, vnto any disordered actions, or, cause it to accomplish any his dinellish attempts. And, euen fo the Enangelist John, he expounds himselfe concerning the dinell his possessing of Indas. For, where he affirmeth that Satan (after the foppe ) did enter into Indas : that possession or entrance into him he sheweth before, to be nothing else in effect, but, a putting into Iudas his hart, to betray his maister. Demonstrating plainely vnto vs, that the divell himselfe, did first enter substantially into Indas his hart or minde: before he

Orthodoxus.

could bring his bodie or toong to attempte the entended.

Your plaine demonstration, doth plainely demonstrate the contrarie to that which you feeme to conclude: and the verie text which you quote, doth even cut the throat of your childish opinion, or Cabalisticallfantasie concerning Satan his fopposed substantiall possession. For, seeing that Satan (in posfelling Indas) did onely but put the entended treason into Indas his hart: it doth plainely appeare, that, the dinell had in him no substantiall possession at all, but onely, an actuall, or powerfull possession. By which said powerfull possession, the dinell (according to God his determinate councell) did but attually fuggeft, and effectually thrust the intended treason into Indas his hart. Besides that, if the dinell (as your selfe, doth

Ioh.13.2.

Super Lucam.

Luc. 22.3.

1oh.13.27.

Joh. 13.2.

treason.

Pfalm.41.9. Act.4.28.

doth imagine) must first, essentially enter into the minde of a man, before he can bring the body it felfe to accomplish any his enterprises: it followeth consequently, that everie manthen, is essentially possest of the dinell in his minde at the least gieriallie but by a finde because euerie man (more or lesse) dothactually effect many of working in mes harts dinelifh actions. And thus you may fee your reason is too too abfurd, or rather no reason at all, to conclude the mentall posselsion of dinels.

Physiologus.

-Sir, as your felfe haue plainely fatisfied Exorcifes his place of scripture, and therewithal fullie ouerthrowne his supposed mental possession: so, let me now answere I pray you, that very point of his argument, from whence (though falflie) he would feeme to inforce his dangerous inferrece. Thus he reasoneth. The bodie of man, is but a bare organon of the mind, to put onelie in action the mindes conceipte : therefore, the Dinel must first conquere and fullie possesse the mind it selfe, before he can bring the bodie vnto anie difordered actions. This I suppose is his argument; and, from hence he would also implicatively conclude, that therefore, the Dinel hath no power of him felfe, either to tempt, or torment anie man outwardlie in his bodie, before he hath first subdued and maistered his mind by a real possession.

Exorcistes.

That in deed is my inferrence, and fo I conclude. Physiologus.

This then I must telyou for trueth, that (howfoeuer you feeme in showe ) you are nothing in substance : because neither is your inferrence found, nor your conclusion current. For, howfocuer I do freelie confesse, there can be no actual accomplishment of the worke of finne, before the mind it felfe (being first conuict ) be made to confent: yet doth it not follow, but that (notwithstanding al this) a man may outwardhe be tempted to finne, and tormented also of Satan, though inwardle, the mind it selfe be neuer subdued. And, although it be vindoubtedlie true, that enerie man (being tempted) is inticed and drawen by lam.I.14. his owne concupifcence, namely, by the concupifcible faculty of August Super his proper mind: yet, this is also as certeinly true, namely, that, Genes. ad Lyeuen the concupiscible facultie also it felfe, is first fet a worke by Lyra in Genef. meanes of the phantafie, or interiour fenfitine power. Which faid cap.3.1.

Deuil possosth not a

fen filiue

תי פוצחותצטע.

Caluinus, in Gen. 3.6.

Gen.3.6.

-משועלותם סד TIKOV.

Gen.3.5.

Gen. 3.4.

To Dujukoy.

fensitive power (receyving an impression of such fensible things as are offred vnto her from the exteriour objectes of the exteriour sences ) doth foorthwith set the concupiscible facultie a worke, and makes it to luft after those sensible things in conceipte. As for example, whenfoeuer the dinelentendeth to worke mans mind to his mischeauous purpose, he first makes an affault vpon that which we cal the fensitive facultie; and (by offring some deceaucable obied vnto the exteriour senses) endeuoureth to circumuent the fences them felues, and, fo he bewitcheth the mind. And, even after this forte he seduced the eares, and the eies of Enab her felfe : telling her confidentlie, they should knowe good and evil, making her also beleeve, that the forbidden fruite was farre to behold, and thereby subdued her sensitive facultie. And, because the delight of the exteriour senses, is to litle or no purpose without the desire of the mind: the dinel therefore proceedeth next to encounter with that which we cal the concupifcible facultie, namely, that, by which we are earneitlie alured to affett those sensible things, wherein the interiour sensitive facultie so highlie delighteth. And hereupon also (by a false perswasion of good) he enticed Enab to conet that fruite forbidden : and so conquered likewise, her coneupiscible facultie. And, because it is to litle or no purpose at al, that, the concupifcible facultie (being filthelie deceaued by a false perswasion of good ) should affect the tentation, vales the understanding also approue of the same the dines therefore, he laboureth next, to conquer that principall power of the mind, To insecuritate, which we cal the intellectine faculty. And this also be endeuoureth to doe, by discrediting that selfesame truth wherupon the intellectine facultie should fullie and finallie resolue it selfe, notwithstanding anie the forenamed deceaueable alurements from the fensitine or concupiscible facultie arising against it. And euen after this fort he also prevayled with Euah: fallifying that infallible truth of God, which told her they should dy the death, & so ouercame her intellectine facultie. And, because it is to litle or no purpose, though the sensitive, the concupiscible, and intellettine faculties also be seuerallie taynted, so long as the mina it felfe with a valorous power withftands the tentation : the diweltherefore, he laboreth lastlie, to leavie his vttermost force against that which we call the irascible facultie, that I meane,

wherewith we should mightelie withstand anic his mischie-

uous purpofes, according to the true direction of the intellectine facultie it felfe. And therefore, this irafcible facultie he eftfoones affaulteth afresh, by suggesting a falle sufficion of some falllie supposed enuie or malice of God, in giving that rule whereupon the understanding relieth. And, even by this selfefame meanes, he cunningly circumuented our Grandmoiber E- Gen 3, 1,2,3. wah : telling her confidentlie, that God forbade them notto 4.5. taft of that fruit, as being euill in it felfe, but, of a purposed malice to withhold them both from a more happie offate, and fo, Caluinus, in (having fullie vanquished her irascible facultie) he then forth- Gen.3.5. with effected the sinne to the full. Thus then, by al the premisfes it is verie apparant, that, those fundrie tentations wherewith faran affaulteth mens minds, they do ordinarily arife, first, from external alurements, and fo proceede (by degrees ) to the mind it felfe : and that therefore, we neede not imagine anie fuch mental possession for Satan, before he can bring the bodie of man to those disordered actions, which tende to the full accomplishment of any his milchieuous purpofes. For, by fuch mentall pof- Tho. Aquin. 2. fession, he might truely be faide to tempe men rather by some 2.9 35.art. I. apperible meanes, then by any suggesting maner at all: which fol. 123. were absurde to imagine, but verie ridiculous for any one to petibilis : non anouch. per modum suggeremis.

Lycantbropus.

This fets foorth the fubrile proceedings of Satan, in tempting men vnto finne : but concludeth nothing against his mentall pollellion. Cribodoxus.

It fully concludes the point for which especially the same was propounded: namely, that Satan he needeth not first to enter essentially into the possessed mans minde, before he can posfiblie bring the bodie it felfe vnto his flauish subjection. And in verie deed, I fee not to what purpose we should yeeld him any mentall possession at all?

Lycanthropus.

Doe you confidently hold; that the dine! hath no mentall poffeffion in any ?

Orthododoxiu.

I holde this for an infallible truth; namely, that the dinell doth not essentially enter into any mans minde.

Pneumatomachus.

What reasons have you for this your opinion?

Oribodoxin.

Orthodoxus.

I have manifold reasons to induce me vnto it.

Philologus.

Let vs heare your reasons I pray you? Orthodoxus.

With verie good will. And for a plainer proceeding, I will first briefly put downe the reasons themselves: and then proseente them at large as occasion is offred.

Lycanthropus.

We like well your order: and therefore lay downe your rea-

Orthodoxus.

My reasons are these. 1. First, no such mentall possession may

possible be produed from the written word.

The dinell himselfe, as also mans minde, are everie of them both, intellectuall powers, created of God for other more speciall ends, then that supposed mentall possession: it being no purposed end of God apparantly revealed in all the scriptures.

They are both of them spirituall substances, the one not being (by nature) more subtile, more slender, or more thinne then the other, neither yet, of more capabilitie, or more apt to conteine then the other: whereby it might of that other be made

the more capable.

Pfalm.7.9. Act.1.24.

Joh. 14.16.17.

4 There is nothing in heaven or in hel of power to penetrate, or to enterinto the spirits of men, saue onely the eternall creatour of spirits.

By auouching the dinell to be inherently in the possessed mans minde, we doe fearefully derogate from the Deitie of the holie Ghost, and very dangerously darken the miraculous operations of that sacred spirite: whose peculiar office it is, by an vnspeakeable and admirable action, (repletinely) to inhabite and

dwellin our barts for ener.

6 If the divell doth essentially enter into the very substance it selfe of the possessed mans minde: then necessarily there must be, either a confusion of substances, which to hold were absurd, or else arending and separation of substances at least, called properly a vacuum, which were sollie to imagine, but madnes for any to auouch.

Dinulsio sine distinctio sub-Hantiarum.

7 If the enill Angels (in the execution of indgements) do enter effentially into any mans minde: then also the good Angels

(in

(in the execution of mercies) they doe enter effentially into fome mans minde. But the latter is falle, and therefore alfo the first.

If the minde be wholy in the whole body, and wholy also in enery Totain toto, & part : alfo, if it alone be the first substantiall forme and acte of a totain qualibet naturall bodie : how then may the dinell be possiblie inberent in parte. the possessed mans minde, but either there must be a penetrating of firitual dimensions, or two distinct substances togither at once in one and the felfefame subject, or two substantial formes in one and the same naturall bodie at least: all which are absurd.

9 If the dinell be effentially inherent in the possessed mans mind: Penetratio dithen is he fo, either dimensimely, or repletively, or definitively at mensionum. the leaft, or not at all. But not dimenfinely, for, so onely are cor- Simul & femel, porall substances circumscribed in place: whereas the dinell, he is onely a firituall effence, and therefore, not dimenfinely locall, as are corporall substances. Neither can he be in the possessed mans minde repletinely, for so onely is God, who onely is of infinite and incircumscriptible being: and therefore repletinely filleth each place whatfocuer, whereas the dinell is onely a finite and circumscriptible creature, comprehended after a fort, in one peculiar place. And therefore he must necessarily be in the poffeffed mans minde definitively, or not at all. Which although it be lo, yet can we not thereby conclude any substantiall inherencie, but a being there determinately, and in an onely conceite.

10 Laftly, if the possessed mans minde be essentially a place for the dinell: then isit, either a common place, and fo capable of many substances together, or, a proper place, and so, absolutely able to circum cribe the dinell his effentiall being : for, a place is the circumscription of an essential substance. And then also the dinel, he must needes be a moneable bodie, yea and the possessed mans mind (in that felfefame respect) must also become an immoneable bodie: otherwaies, there would be a progresse in end-progressim in lefneffe, which thing euer nature it selfe doth abhorre. Or els, if infinitum. neither a common, nor proper place, then necessarilie an imaginarie place, or no place at al : which, though it be graunted, doth not conclude anie realpossession. For, an imaginarie place, is only a place in conceite : and fo, by consequence, the dines he hath onelie in man an imaginarie poffeffion. Now then, al thefe the aforenamed reasons, doe make me to hold for infallible truth; that the dinell

dinel doth neuer effentiallie enter into any mans minde.

Pneumatomachus.

Your reasons I affure you, they satisfie me to the full : but, what faith Lycanthropus concerning this point?

Lycanthropus

I fay and hold (as before) that the dine! ( in fo manie at least as are subjected vnto him) hath vndoubtedly an entire and abfolute possession: yea, even in their verie mindes or hartes.

Orthodoxus.

No fuch mental possession, may possibly be proued from the written worde.

Lycanthropus.

Math. 12.45. Luc. 11.26.

Luc. 22.3. 10h.13.27.

AEt.5.3.

Yes, the very scripitures themselves they plainely auouch, that the divel entreth and dwellerb in man: that he entred into the beart of Indas: that he filled Ananiah bis heart, and so forth. What other thing els may be collected from thence; but, that the divel hath really in man, a mental possession?

Orthodoxus.

You relie too much vpon the bare letter it felfe, and that is the onelie thing which deceaueth your indgement. For, albeit the bare letter doth fay that the dinel entreth into, and dwelleth in man: that he entred into Iudas his heart, and filled Ananiah his beart with guile : yet, that selfesame entrance, that dwelling, and Lyrain Lucam, that filling of the hart, must not be formally, but effectively vnderstood. As for example, the Dinel (in verie deed and in truth) may truely be faid to enter into the verie bart of a man: because, he powerfully suggesteth, and effectually workethin mans minde, his purposed wischiefes. Againe, the divell may truely be faid to dwell in the hart, because, by the efficacie of his working power, he holdeth mans mind as a captinated prisoner at bis owne will and pleasure. Euen as also, the Lord, he is said likewife to dwell in our barts by faith; not that he effentially inhabiteth there, but, by reason of the effectual working of his mightic power.

Non formaliser , fed effec-

sap.9.15. Jub. 13.2.

AEt.5.3-

2.Tim.2.28.

Vota . Ratio cur Dumos mes elictialiter no policalit hoice.

Lycanthropus.

You may expound at your pleasure: but I verily beleeue that the divell hath effentially in fome, a mental poffession.

Orthodoxus.

Are not the dinels, as also mens mindes, intellectuall powers, created of God for other speciall purposes, then that which

your

your selfe doth imagine? Prooue by the worde that the Lord in creating of them, did euer propound to himselfe such a mentall possession, then you say something vnto it.

Philologus.

Notwithstanding all this, if the dinell hath in man any reall possession at all: me thinks then, because he is a spirit, he should first really possesses the spirit of man.

Orthodoxus.

The dinel I confesse is a first, & therfore he principally affe-Steth mans fpirit: and yet doth it not follow, that therefore, he substantially entreth into the spirit of man, neither is there anie Substantially entreth into the spirit of man, delite is the district lohannes Ferus fence in such sequel. For the distell himselfe, as also mans spirit lohannes ferus in Matheum, were either of them both created of God; and therefore, lib.2.cap.8. not uncrease, but created spirits of God. Neither is the one by folias. nature, more subtile, more flender, or more thinne then the other: neither yet, of more capabilitie, or more apt tocontains then the other, whereby it might of that other be made the more capable, as was shewed before. No furely that is a August dedepropertie, onely peculiar to the dinine substance it selfe. Neither finit esclesiastiis any thing elle in heaven or in bell, of power to penetrate, or to corum dogm. enter into either an humane, or Angelicall firit, but, that onely eternall firit, & almightie creatour of all things of whom it is Pfalm 7.9. truly affirmed, that he alone fearcheth out, trieth, understandeth, and knoweth the minds of all men. Moreover, if the dinell doth Substantially enter into, and really possesse the minde of a man : Zamh in Ephes. then, what difference concerning that point, betweene the ho-pag. 47.col. 1. lie Ghost and the divell? Or howe is the deitie of the holy Ghoft 101.14.16. himselfe, by such vnspeakeable, or admirable action made ap- M. Perkins parant vnto vs. For, euen therefore is the holie Ghoft decla- vpon the Creed. red to be true God: because he is able repletinely and by spe-fol.405. ciall operation, to dwell in mans spirit for ever, according to the 106.14.17. testimonie of our Sautour saying, be dwelleth with you, and shall be in you. By all which it is very apparant, that (vnles you dare deifie the Dinel, & make him matchable with God himselfe in divine effence, operation, & knowledge) you cannot nor may not affirme, that the divel doth substantially possesse & inhabite the mindes of men. Philologus.

Nay fir, I am I assure you, so sarre of from, either deifying the dinest, or making him in essence, operation, or knowledge anie waies matcheable with God: as I had rather veterly to denie

E

him all manner of poffession, then anouch any thing at all that may import fuch an inferrence.

Lycanthropus.

Well yet, I cannot be perswaded, but, that the dinell hath a mentall possession in some respect.

1fidor.de fum. bono,lib.3.

Orthodoxus. He hath so indeed. Otherwaies, it were to little or no purpose for him to deale with the bodie: vnleffe he could therewithall accomplish (in some fort) the mindes confent. Howbeit, that the dinell doth substantially possesse the minde, can never be proued : and the contrary, by me hath been plainly declared. Notwithstanding, I do freely confesse, that the dinell hath an actuall, or powerfull possession concerning mans minde: lo far

in Matheum, lib. 2. cap. 8. fol. 133.

Nic. Selneccer. in Act. cap. 17. fol. 234.

Fumolitas vini obstruit meatus piritun vitalin engo Ebrica no poten uti fuctionibus corporis

> Nich. Selneccer. in Act.cap. 17. fol. 234.

predicat. A. 18. act. I.

foorth especially, astendes to the effectuall tormenting and tempting thereof, other possession he hath none at all, as shall be Ichannes Ferus thewed hereafter. Whereas therefore, the dinell is faid to en. ter into, or to possesse the minde of a man; that is to be understood, onely according to his effectuall working with the bodie it felfe. And, in this felfe fame respect, the possessed mans minde may truely be faid to be filde with the dinell; as the drunkards are saide to be filled with wine. For, the verie substance of the wine doth not substantially enter into the verie substance it selfe of the drunken mans minde, because, then there would be a violent rending and separation of substances, as was shewed before: but onely the fuming efficacie or power of the wine, (binding the vaines and sinnewes, and stopping up the secret passages of the vitall firits ) is that which oppresseth the minde it selfe, being peculiarly feated in her proper place. The veriefelfe fame thing may be faid, concerning the dinell his mentall poffession. For, the dinell himselfe (touching his effentiall being ) doth nor essentially enter into the veric essence it selfe of the possessed mans minde, because, then there would be a penetrating of spiritual dimensions, and so, two distinct substances should be (together and at at once ) in one and the selfesame place, which were absurd to af-Iohannes Brom- firme, as was shewed before : but, the dinell (by his onely effegard, in summa Etual power) tormenting and tempting the sensible parts of man, doth, fo inightily diforder the sensitive faculties, and so malitioully forestall the true notions and passages to a found understanding, as even the minde it selfe, it cannot but be maruelfoufly distracted, during the whole terme of that his tyrannicall

dominion

dominion. And this is all in effect, that I yet fee or can fay con-

Philologus.

This fir, is enough I affure you, and that which doth fatisfie the to the full: but what fayth Lycanthropus concerning this point?

Lycanthropus.

Howfoeuer you feeme to be fatisfied, me thinke yet in all reason, that the dinel should have essentiallie in some, a mentall possession.

Physiologus.

Sith you relie so much vpon natural reason, go to Lycanthropus, let me argue this point to the ful?

Lycanthropus.

Take leaue, and arque as pleaseth your selfe.

Physiologus.

You remember (I hope) how Maister Orthodoxus hath suf- Aug. de cognite ficiently showed before, that angels and dinels are substantiall veravita cap.6. creatures, and not any phantastical imaginations, as was handled at large in our former discourse concerning that point.

Lycanthropus.

I remember it well: and doe truelie beleeue the same to be so.

Physiologus.

Wel then, fith yow hold spirites and divels for substantiall creatures: do now telme whether you take them for spiritual, or corporal substances?

Lycanthropus.

I know not what substances they are, whether spiritual or corporall: divels I am certain they be, verie pestilent divels: yea, such dangerous divels as vindoubtedly have a reall possession in man.

Physiologus.

If you dare credit the Scriptures, I will tell you God willing, what creatures they are.

Lycanthropus.

I credit the Scriptures : or else it were shame.

Physiologus.

This then I auouch vnto you for certaine, that Angels and Augustinus, in Dinels are Spirits by nature: and Angels by office. That they are Pfalm. 104.4.

Andr. Hyperius not creators, but creatures created by God. Neither did they de method all isfue out of one, as all men by propagation were procreated Theol.lib. 2. from Adam : but were allionally togither, and foorthwith creapag. 273. Fulgent in libro ted. Neither is one in another (as in the trinitie, the father is in de file, ad Pethe some, and the holy Gbost in both ) for then they should be trum, cab.z. of one and the felfe same substance : whereas they are onely of ourous non like substance, one to another. Albeit, they were created I confunt : fed. feffe, in a most absolute estate of substance, but yet, onely crea-OLLO! 80101. Aug. ad Orofi- ted. For there is not one of them an infant, a young one, or an olde um. Queft. 17. one: neither come they to perfection by little and little, or Bafil.inpfal.44. growe vp by nutriment and exercise: but, do continually re-Homil.II. taine that felfe same estate of subsistance which they ever enioyed from their first creation. By this then you fee what creatures they are.

Lycanthropus.

This produes them effentiall creatures, which was produed before: howeit, I have nothing as yet, from the facred Scriptures, concerning their peculiar substance.

Physiologus.

Yes, I auouched them to be by nature, effentiall firits. And Daness, in Enshir. Aug. this I fay further, that Angels and divels are immortall and firicap. 6. fol. 202. tuall substances. That they are so, it is apparant in sundrie places of scripture. I will saith the dinell, be a lying spirite in the mouth 1.King.22. 21.22. of Achab his prophets, Againe, Christ cast out an uncleane fi-Marc.5.2.8. rit. Againe, the uncleane firit walketh through drie places. Math. 12.43. Againe, he taketh to him feuen other fpirits. Againe, we wrestle Luc. 11.24. not against flesh and bloud, but against firituall wickednesses, and Math. 12.45. Luc. 11, 26. fo foorth. All these, and fundrie such places doe demonstrate Eph. 2.2. vnto vs the truth of this matter. Now then, I reason thus. The and 6.12. feriptures deliuer vnto vs, not corporall, but fpirituall dinels: therefore, dinels are not corporall, but spirituall substances. I Daneus, in En- follow it thus. Bodies and firits are opposed the one to the chir. August. other: therefore they cannot possible be one and the same, cap.59 fol. 179. for, as a bodie is not a spirit : so, neither is a spirit, a bodie, because

Lycanthropus.

This I hold for an infallible truth.

a first hath not flesh and bones as a bodie bath.

Luc. 24.39.

Thy sologus.

You acknowledge (you fay ) the dinels to be fpiritualt substances. Well, goe to then, tell me whether you holde them not likewise for finite creatures: and therefore also, eireum-

Lycanthropus.

I doe: for none but God alone can be infinite and incircum- Iul. Scaliger.

Exercitat. 359.

Physiologus.

Physiologus.

Seeing you doe freely confesse the dinels to be spiritual substances, sinite, and locall, before we come to speake of their possession or placing, doe tell me: whether you take not that mans minde, into the which (as you saie) he doth really enter, to be for the time of his present possession, the very receptacle or place, that circumscribeth the dinell: and, whether the dinell also him- Greg. Magnus, selfe (concerning his essence) be not for that time, wholy, and lib. 2, Moral. substantiallie comprehended therein?

Lycanthropus.

Yes, the verie minde it selfe (for that present possession) must needes be the receptacle wherein the dinell is wholie, and substantially conteined.

Philologus.

Fie, fie Lycanthropus, this is too too absurd. For by this meanes you make the minde of a man to be greater in muchnes, in sub-stance, or essentiall being, then the spirite of the diuell: else, howe should the diuell be possible comprehended therein? fith that which is lesse, can at no hand include or containe the greater.

Lycanthropus.

Nay, that is no necessarie fequel: because, the dinell for that present, may contrast, diminish, or lessen bis substantiall being.

Phy fiologus.

This your imagined (may do) can conclude no certeintie of doing at all. Neither do we dispute what the dinest either may, or is able to doe: but what in deed, and in truth he doth truelie accomplish. Howbeit, to vie fewe words in a long matter, and plaine termes in a doubtfull ease, this I auouch for truth; that the dinest neither can contrast, nor possibly may diminish his substantiall being at all. For, as he is a spiritual creature, created Eccles. 39.28. for vengeance: so hath he for that selfesame respect, an essence and forme especially proper vnto himselfe alone, yea, and the same so peculiarly appointed vnto him, as he himselfe cannot possibly augment, diminish, or any waies alter the same, but must needs be contented therewith, as with that which the onely

Rom. 16.27.

lib. a. Moral.

mife God hathin wisedome especially ordeined and affigned vnto him: yea, even as peculiarly, as he hath appointed to euery of vs our proper substances, without any power at all to alter the fame.

Lycanthropus.

Tush, let mans mind be what may be, whether bigger, or leffe in proportion then the fpirite of the dine!, I paffe not a pinne: this I conftantlie hold, that the fame is the verie receptacle or place of abode for the divel, during al the whole time of his real poffeffion.

Physiologus.

Sith you wil needes have mans mind the verie habitacle or place for the divel his real possession: go to then, tel me what kind of place you hold it to be? Whether do you take it to be a common, or proper place?

Lycanthropus.

What meane you by a common place? Physiologus.

That, wherein manie substances are, or may be at one and the felfesame time. Such as is the heaven, the earth, a temple, an house and fuch like : al which may truelie be faied to be common places, for that, manie substances may iountlie be placed in them al at once. As for example. Some thing may truely be faid to be conteined within the celestiall firmament, because it is in the fier: in the fier, because it is in the agre; and in the agre also, because it is in the earth. For, al and enerie of the fe, at one and the felfe fame time are soyntlie comprehended with in the firmament, or cope of beauen.

Lycanthropus.

Then, I doe hold mans mind for no common; but, the dinet his peculiar place of abode for the prefent.

Physiologus.

If you hold mans mind for the dinel his peculiar place, then Greg. Magnus, must his faid mind be able, absolutelie and fully to circumscribe the dinel his essential being. For, a place is the circumscription of an essential substance. And, by this you may plainelie perceine, how(at vnwares) you are grofely ouertake with that palpable. absurditie, which Phylologus (not long since ) enforced vpon you. Namelie, that the mind of man (it being as you falllie suppole, the peculiar place of the dine! ) must necessarilie (if so we

may fpeake ) be larger in muchnes and proportion, then the firite of the dinel. For, howfocuer, neither fpirites nor dinels ( they being no corporal substances stretched out by Dimensions, or by anie maffie buge matter) may truely be faid to be in a place commen-Suratinelie, or dimensinelie : notwithstanding althis, both forises Daneus in and dinels (they being finite and circumscriptible substances ) may Enchir Aug. truelle be faid to be in a place definitinelle, or determinatelle. cap. 57. fol. 193. Spirites therefore and dinels, being (as your felfe doth suppose) definitivelie, (though not dimensivelie) in the possessed mans mind: his faid mind ( concerning the effential being sbereof ) must determinately and definitively exceede in proportion and muchnes, the first of the dinell. Howbeit, fith (in anie case ) you will needes make the possessed mans mind, the peculiar place of the diwel for the present: do tel me I pray you, Whether you accompt his faid mind, to be a verie corporal, or onelie an imaginarie place?

Lycanthropus. Euen, a verie corporal place for the present. Physiologus.

If you accompt the possessed mans mind, a verie corporal place Zanchim in of the dinel : the dinel then him felfe, he must needes be a mone- Eph.cap 4.10. able bodie : because, a corporal place is that wherein a moneable pag.273. bodie both moneth, and ceaseth to mone. Howbeit, the dinel (you have heard )he is onelie a fpiritual effence, and no moueable body: and therfore, it is very absurde you should affirme the possessed mans mind to be a corporal place for the dine! And, that (which is much more absurd) the poffeffed mans mindit felfe (it being properlie in perpetual motion) (hould by this meanes) be made alto an immoneable bodie: fith it is one special condition of a corporalplace, to be of it selfe immoueable. Because, a corporal place is none other thing el; but the interiour superficies of a bodie, contayning the thing placed therein: and the superficies is onelie an accident in the predicament of quantitie. Howbest accidents (we know ) they are not moved of them selves, or by their proper motion: but onlie by accident. I meane, by the motion of some other : namely, by that felfefame subietted moueable bodie, whereunto it is peculiarly and properly inherent. Otherwaies, if a corporall place should (by any locall motion ) be mooned of it felfe, then, of that felfesame mooneable place, there must needs be another Quicquid perfe place : because, what soener is mooned of it selfe, the same is moo-mountur: in loss

Progressus in infinitum. med in a place. And so, by consequence, there would be a progresse in endlesses: which thing even nature it selfe doth abhorre. By all the premises then, you may plainely perceive how grosse and absurd a thing it is, for your selfe to avouch that the possesses sed mans mind should be for the present, the corporall place of the divel: and therefore, you are necessarily enforced to make it an imaginarie place, or no place at all.

Lycanthropus.

What meane you by an imaginarie place?

Physiologus.

That selfesame receptacle, wherein any thing is understood to be imaginarily or spiritually, and not dimensively or corporally. As for example: Angels, spirits, divels, soules seperate from bodies, as also immateriall accidents: all these we imagine to be in a place, whereas yet, they occupie no corporall place, neither doe they supplie or fulfill any place at all.

Lycanthropus.

An imaginarie place then, I perceive by your speech, is (in deed and in truth) no place at all. Nay sir, I may at no hande auouch the possessed mans minde to be but an imaginarie place of the dinell: for, so should I veterly overthrow his reall, and substantiall being in man.

Physiologus.

And yet, even such a place you must assigne him you see, concerning his reall possession in man, or no place at all. For, besides those corporall places which we handled even now, there is ordinarilie and naturally no place to be found.

Lycanthropus.

Why then do the scriptures auouch in plaine termes, that, the divellentreth and dwelleth in man: if he have in man, no substantiall or reall possession?

Phy Gologus.

The meaning of those termes woulde be easily understood, if you were once throughly acquainted with that ordinarie doctrine which respecteth those three maner of waies whereby any thing is saide to be in aplace.

Lycanthropus.

What manner of maies are those?

Physiologus.

First, the manner of corporall substances, is to be in a place

Nich. Selnec. in Act. 17.18. fol. 233. pag. 2.

circumscriptinely, commensuratively, dimensuely, or locally : that Otho Casman. is, euen fo, and in fuch fort, as the interiour Superficies, or parts of Angelographia the place containing, doe yeeld place to the magnitude, or exteriour pars. 1.cap. 7. paris of the thing placed therein. Secondly, the manner of firitu- Quest. 2. all substances, is to be in a place imaginarily, determinately, or definitively. For, although spirituall effences are no corporall mat-Danew.in Enchir Aug. ters ftretched out by dimensions : yet notwithstanding (being cap. 57. fol 193. finite and circum criptible substances ) they may determinately or Aug. despiritu, definitively, and by proprietie of substance, be faide to be fo in a & anima, place, as, for that selfesame instant they cannot possibly be said cap. 18. to be any where elfe. Because, one finite substance sinuate in sundrie and diners places at once : cannot be one and the same. Thirdly, and lattly, the maner of God his being alone, is to be in euerie place indefinitively, repletively, or replemshingly. Both, because his almightie power is cuerie where effectually working : and for that also his divine essence or substance is at all times, and for ever, in enery place present. Now then, by all the premisses you may plainly perceive, after what maner of fort the dinel (if any at al) hath a possession or place in man. Not circumscriptively, commensuratively, dimensively, nor locally: for, that manner of placing appertaineth especially to corporall substances, and the dinell bath onely a fpirituall effence. Neither yet indefinitively, repletively, or replenishingly: for that, manner of placing doth properly and peculiarly belong vnto God, who is onely of an infinite and incomprehensible being, whereas the dinell is a finite and circumscriptible creature. And therefore the dinell himselfe (consisting of a circumscriptible and finite substance ) must needes be but determinately or definitively in one only place at once : and fo, by confequence must have onely an imaginarie possession, or place in man, and not any substantialipoffession in him at all.

Physiologus.

Lycanthropus? fo farre as I can perceive, this our conceited opinion concerning the supposed mentall possession of dinels, will fall flat to the ground.

Lycanthropus.

I feare me even so. How beit, good master Orthodoxus, let me aske you this question. If it be true indeed, that divels do not essentially enter into the possessed mens mindes: howe then shoulde they possibly hurs them?

Ortho-

I will answere this question, by asking you another thus. If it be certeinly true, that good Angels doe not effentially enter into godly mens mindes; how then should they possiblic helpe them?

Lycantbropus.

I know not what to answere I affure you.

Orthodoxus.

tistract.de Animal.cap.49.

I thinke even fo: and yet the reason of both, is one, and the Hortus fanita- fame. For howfoeuer the good and enill Angels, doe propound to themselves quite contrarie endes in all their operations : yet, their manner of working is alwaies alike. Namely, whether they

belpe vs, or burt vs, they doe euermore worke after an innifible, in sensible, and spirituall manner. Now then, that good Angels doe vindoubtedly helpe men, it is apparantly euident : For they

Gen. 1 8.2. Gen. 22.11. Gen. 28.12.

Hebr. 1.14.

Exod. 12.23. Luc. 1.26.

are all ministring firits: fent foorth for their fakes who shall bee beires of saluation. That Abraham, Isaak, Iaacob, Ifrael, the virgin Marie, and many others were fundrie wates succoured by Angels, the scriptures record: but, that the Angels entred

substantially into the mindes of any one whom they belped, is no where to be found. Neither is it to be doubted at all, but that the Lord God as largely imploieth the ministerie of good Angels in comforting the godly, by the manifestation of his mercies: as he vieth the ministerie of enill Angels in afflicting the vngodly, by the declaration of his instice. And yet can it not be

found throughout all the whole Bible, that the Lord euer helped any one of the godly, by the ministerie of his good Angels essentially entring into their mindes: and therefore it were meere madnes to imagine that he should afflict anie the vingodlie, by

the ministerie of enill Angels, really and substantially inherent in their mindes. Verie true it is that the almightie creatour of firits, he being onely of power to penetrate the firits of men and

of Angels, can, and doth himselfe, inwardly comfort the godlie, even in that felfesame eternallloue wherewith he created them all, and in whom alone they do line, moone, and have also their be-

ing : but that therefore, any his Angels should be also innested with such an absolute internall power of helping or burting, through an effentiall entring into the verie barrs and mindes of his people, that may justly be doubted, the same being no

where reuealed vnto vs throughout the feriptures.

AEL.17.18.

Pfal.7.9.

Act. 1.24.

Lycan-

Yes, Augustine verie flatlie affirmeth that the good Angels Aug. in Gems. of God ( so est as they are willing to belp and to comfort the ad liveram, godlie) they do essentiallie mingle them selves with their minds. lib.8.sop.25.

And, this also he proueth from Zacharie, saying, the Angel that Zach.1.9.

Spake in me. Which argueth plainelie, that, the good Angel was and 2.3.

reallie in Zacharie: els, how should he speake in him at al?

Orthodoxus.

Augustine he affirmeth no such thing for certeine: but onelie supposeth it so. Whereupon it is evident, that, this your
affirmation, being builded upon bare supposals, supposeth no
certeintie in that which you say. And as for the place of zachavie, your Augustine I assure you, he doth ouer curiouslie unfold
the perspicious manner of speaking among the Hebrews them Daneus, in
selves: who estsoones for, is that is to say in me, do translate Enchir Aug.
it mecum, or adme: that is, with me, or to me. And therefore, for cap. 59. fol. 200.
the Angel that spake in me, they read it thus, the Angel that spake
with me, or to me. How beit, ignorance in the Hebrewe toong,
hath caused manie of the old fathers verie sowlie to erre, and to
decline from the true sence of the scriptures.

If it be in the original, thus, the Angel that spake in me: Why translate you it thus, the Angel that spake with me, or to me?

Orthodoxus.

Because, as wel the elegancy, as the propriety of the language it selfe must be dulie respected. Althoughyet, such a proutdent respect must be vied in both, as the true fense and purpose of the place ( according to the proportion of faith )be warelie and wiselie obserued. Otherwise, if you so strickthe relie on the letter, how then understand you the Apostle Paul, speaking thus ? you feeke experience of Christ, that speaketh in mee. 2. Cor. 13.3. Dare you amouch that Christ spake euer effentiallie in the perfon of Paul! Or, spake he not rather ministeriallie in him? And therefore, whereas the Apostle faith, you seeke experience of Christ who peaketh in me : that must be expounded thus, of Christ, who feaketh by me, or thorough me. So then, by this you may plainelie perceiue, that, Augustine (from that place of Zacharie, ) hath litle or no helpe to support your idle supposal. And, to the end you may the better confider how authentically he auoucheth that vncertaine conceit : it shall not be amisse

ad literam, lib.8.cap.25. Aug libro de anima & firitu,cap.23. er 25.

to answere Augustine, by Augustine himselfe, both in the very Aug. in Genef. fame booke and else where besides. Whereinhe flatly affirmeth, that, the angels do outwardly belpe us by certaine visible apparitions or fights which they propose & offer before our eies. Those selfesame apparitions having not onely an apt resemblance of natural bodies : but which also are subjected under their Angelicall auctoritie and power. Thus then, Augustine (you fee) is To variable in himselfe concerning this point : as, no certaintie can be concluded of that which he speakes.

Lycantbropus.

By this one shift you may easily shift ouer what truth soeuer the holy fathers affirme.

Orthodorus

Danguin Enchir. Auguft.cap.59 fol. 200. Cyprian,in prologo Super fermon.

I neuer yet fought to shake of any truth by shifts. Neither doe I prejudice Augustine, or any of the fathers, by viewing, and rejecting their variable opinions: for fo Augustine (in his latter Retractions) oft times rejecteth himfelfe. And, howloeuer Augustine, or your selfe doe dreame in this point, very certaine I am (as was shewed before) that the good Angels of God (in their orderly execution of any peculiar office appointed by God) were never essentially mingled with the minds of the godly. No verely, but, in all their ambassages they doe, either manifest themselves by seeing and bearing, or, assist us efiscones by some other sensible meanes : howbeit, they at no hand do helpe vs by any reall commixture of their proper substances together with ours. No, that God of order, who ordereth all things in number, in waight, and in measure, having decreed no such course at all: would at no hand permit fuch confusion of substances, nor endure such shamefull diforder among anie his creatures in bea-

Wifd.11.17.

uen, or in earth.

Lycanthropus. Tell me then, by what meanes they do burt men? Orthodoxus.

Eph.2.2. 1.King.22.21. I.Chro.21.1. 2.Thef. 2.9.10. Revel. 16.14. 2.Cor.12.8. Iuc.22.31. 1. Pet. 5.8. 2.Cor. 2.11.

Not by any effentiall poffeffion, or reall commixture of themfelues with mens mindes but, by that felfefame effettuall power, which even now worketh mightily in the disobedient children. By the efficacie also of which working power, they become lying firites in the mouthes of false prophets: they worke lying woonders, in all deceineablenes of varighteousnes: they buffet mens mindes with fearefull tentations: they endeuour to lifte, and to winnowe mens

ment foules at men winnow wheate: they circumwent them with Math. 12.43. wiles: they make men uncleane: they possesse them by deafenes, Iuc. 11.26. they strike them with blindenes : they subdue them through Math, 12,22, dumbnes: they ouercome them by lameneffe : yea, and euen Math.9.32. binde them as it were with diseases, a long time togither, Brieflie, 10b.2.7.8. the dinel having power over death, by the efficacie of that power, Act.3.2. he doth vexe and torment men within, and without; compassing Luc. 13.16. ouer the earth; & running like a ramping & rearing lyon, continu- 106.1.7. 6 2.2. ally about to denoure. Lycantbropus.

Yea, but how should they possiblie either burt or denoure;

having in men no reall possession?

You do ouer-grofly conceive of the matter; and with as good reason might aske me, howe an enimie should possiblie burs the captaine which keepeth an hold : he having in the faide captaine, no reall poffession? Howbeit, this (me thinke) you might know by experience, that, notwithflanding the want of reall possession, the enimie may many waies burt the faid captame: as, by giving him bribes to betray the hold: by affaulting, by battring, by undermyning, by pyning, by wounding, yea, and by flaying some of his fouldiers before his face. All these, and many moe annotances, the enimie may offer the captaine, though not effentially inherent in the captaine himselfe: yea, and by the dispatching of these, he cannot choose but vexe and torment the captaine himfelfe, euen as if he had really and substantially possessed his person. After the selfe-same maner dealeth Satan, with fuch as he is faid to poffeffe. For, albest he doth not substantially enter into the possessed mans minde, which is as it were a grand-captaine ouer the bodie; yet for all this, the dinell, that fworne aduerfarie of man, by deuifing, procuring, applying, and by ministring many strange ficknesses, diseases, and deathes to the bodie, he doth no lesse violently vexe and torment the minde it felfe, then if he were essentially entred therein. Yea, and all these the forenamed annoiances he effecteth at his owne will and pleasure . Partly, August de die for that he is of long experience in mischief; having bin a pra- winat.damo-

Etnioner therein, from the beginning of the world. Partly tho- minm.

rough a more casie maner of knowing things, he being very Aug de civit. sharpe fighted, & throughly acute: not needing those meanes Dei,lib.g. which earthlie men neede, to vaderstand, and to find forth the cap. 22, natures,

natures, effects, and causes of things. And parclie also, by reafon of the excellencie of their proper nature, they being most speedelie caried from place to place : being of infinite power in comparison of vs: and being also of such an exquisite knowledge, as, eft soones they undertake (by observing events, and by conferring of causes ) to coniecture the timelie successe of manie their mischeiuous enterprises. By al the premisses then, it is verie apparant, that the dinel, he hath fuch an effectuall power permitted vnto him, as he needes not esfentiallie enter mans mind, to accomplish any his divellish enterprises.

Lycanthropus.

If dinels enter not effentiallie into the possessed mans mind: how should they possible encline, or bow his saied mind to their purpose?

Orthodoxus.

Touching the enclining of mindes, if we speake herein according to truth, God alone is properlie faid to worke in the minds of men, and to encline their wils which waies he pleafe:

although yet, firites and divels, they may also be considered as belpers herein, howbeit such helpers no doubt, as doe rather move by external reasons, then encline at all by internal actions. E. King, 22. 21. And even fo, the lying firite, in the mouth of Abab his prophets: was after a fort, an helper to God. Concerning therefore the enclining of minds, we must here distinguish betweene the inseriour efficient, who onlie is God: and the exteriour agent, namelie, firites and dinels. Againe, the meanes whereby the exteriour agent doth worke, is twofold. The first is the external obiect of the mind, it being apprehended of the understanding for good, and effectuallie offered also vnto the wil. For, euerie facultie of the mind, is especiallie moved by his proper object: not only offered, but apprehended also effectually. The other external meanes enclining the mind, is feated in those affections and paffions that are placed in the fensitive appetite, namely, lust, anger, lone, and fuch like, by which alfo, the mil ( after a fort ) is inclined to fomething. Now then, firites and dinels they are able by external objects, to ftirre up affections and paffions in the Non simpliciter. fensitine appetite. Howbeit, not simplie and absolutelie as God, who is faid to have the bearts of kings in his hand, and who also is able alone, to encline mans wel effectuallie, to what foeuer he please: but, after a fort, and so far forth also, as they by external

reasons

Pro. 21.1.

E.Chro.21.1.

Secundum quid.

reasons are able (like councellours) to persuade the wil vnto something. For, they cannot possible compet the wil, the same (by nature) rejecting all maner of compulsion: although yet, (by persuading and alluring) they may (after a sort) be saied to encline and to moue the mind. Now then this their enclining, you see it consists not in anie essential possession, but onely in an essession, whereof we will discourse to the ful, when we come to entreate of attackpossession. In the meane time, do

Lycanthropus.

of dinels.

Wel fir, howfocuer you denie the mental possession of divels:

I doubt not but they may have a corporall possession in men:

Orthodoxus.

now cease for shame to auouch any longer the mental possession

This point will require a large discourse. And therefore let vs here give ouer a time till after our supper: and then (if you please) we will conferre thereof for an hower or two.

Physiologus.

Your motion is good : and we willingly yeeld.

Orthodoxus.

Then let vs in Gods name, arise and depart, to my house to a schollers repast.

Philologus.

The Lord be bleffed, for that which he fends.

Lycantbropus.

We will willingly attend vpon you.

The end of the second Dialogue.



drestly to morke, and tell are at a you dat is to crainatheesses at or tellonor thems and sowd

entellisto the éclisi of men:

My define is to know, whether faith and but it

## The third Dialogue.

THE ARGVMENT.

Whether Spirits and Diucls do essentially enter imo the possessed mans bodie? And whether, for that purpose, they have peculiar to themselves, true naturall bodies?

The speakers names.

PHILOLOGYS.
LYCANTHROPYS.
PNEVMATOMACHYS. EXORCISTES.

## Orthodoxus.

Auing feated our felues in order, I would very willingly know what it is that Lycanthropus requirethconcerning the corporall possession of directs.

Good sir, he is old enough to expresse his owne minde : let him therefore speake for himselfe.

Yea fir, I am of age I hope, to tell my owne tale: howfo-

euer, I meane not to make you my Proctor.

Physiologus.

If you would, I were like to speake verie sparingly in so badde a cause; vnlesse you could haply corrupt my conscience with a left-handed bribe.

Howsoeuer your selfe may haply stand in some neede of a proctorly bribe: my cause, it standes in no neede of bribe-pursing Proctor.

Orthodoxus.

I like not these girding quippes: for howsoeuer they demonstrate some sharpenesse of witte: they argue much want of a charitable patience. Besides that, they are nothing to the purpose we come for: and therefore good Lycambropus, goe directly to worke, and tell me what you desire to know, concerning the corporall possession of spirits and directs.

Lycanthropus.

My defire is to know, whether spirits and dinels do essentially enter into the bodies of men:

Oribe

Orthodorus:

For answere hereunto, it shall not be greatly amisse, first, to fhew what the corporall possession of divels is supposed to be: and then next, to declare mine owne opinion concerning that point.

Lycanthropus.

What I pray you, is the corporall possession?

Orthodoxus.

It is that whereby the dinell is supposed of some, even really and effentially to enterinto, and fubftantially, and inberently to dwell in the possessed mans bodie: during the whole terme of that his tyrannicall dominion over the man, whom he, foreally, and personally possesseth.

Lycanthropus.

This supposed possession of dinels, I suppose is vodoubtedly found: but what is your owne opinion cocerning this point. Orthodoxus.

My opinion is this: namely, that the dinels never had anie fuch reall possession in men : but onely an actuall possession.

Lycanthropus.

Conclude you then, that the dinels have in men, nocorporall possession at all?

Orthodoxus.

If by corporall possession, you doe meane, that the dinels essentially enter into and inherently dwel in the possessed mans bodie: I fee then, no reason at all, but, that I may boldly conclude it. Neither do I perceiue, how your felfe should euer be able to contradict the infallible truth thereof. For verie certeine I am, that no fuch effentiall possession; is any where extant in all the Bible.

Lycanthropus.

Oh, yes fir, in every place of the Bible almost, especially there, where those matters are handled: it is faid, the dinels entred into them: that they enter in, and dwell bere: that Christ Math. 12.45. charged the dinell to come out of the childe, and to enter no more into him and so foorth. All which places doe plainly demonstrate, that the dinels have really, a corporall possession in men at the least.

Orthodoxiu.

I fee no fuch matter, demonstrated fro any of those places.

Marc.9.25. स् मामार्थत सं-DEN THIS EIS αύτόν.

No doe! What I pray you can be more plaine then this? come out, and enter no more into bim. Is there not a most plaine opposition betweene entring into: and going out from? And, are not the words in the originall : and enter no more into him? What can be more plaine I befeech you?

Orthodoxus.

Reuel.3.20. אן פוסצאלידםmar wegs an-

That there is an apparant opposition betweene entring into, and going out from, I freely confesse, the words also in the originall I plainely approoue: although yet, I graunt from thence no reall possession. Else, how understand you this place in the Apocalypie: where the Lord faith, and I will enter in unto him. What now? because the holy Ghost there vieth the verie selfesame word of entring into: must we therefore thus groffely imagine, that the Lord God, he also effentially entreth into the harts of so many as open vnto him by faith and repentance? that were too too absurde. Also, where it is said, עשל אותה שדיסד that, after ludas received the soppe, then Satan entred into bim. Albeit, the verie selfesame word of entring into, be vsed here allo, yet may we at no hand conclude, that therefore, the dinell had in him an effential possession : no, for the holy Ghost else where doth otherwaies expound himselfe, saying, that the dinel had now darted, or thrust into Indas his bart to betray his maister. Making the entring of the divellinto Indas his hart, to be nothing elfe but a suggesting, or a thrusting of the entended treason into him, as was thewed before. Whereupon, it is verie apparant you fee, that, this going out, and this entring in of the dinel, may not fo groffely be understood of any real or fubstantiall possession: but onely of an effectual, and powerful operation.

Tob. 1 3.2. BEGNIKÓTOS.

คร รหที่ของ อ

outavas.

Fob: 13.27.

Math. 12.45. aj ever Jórra क्राच्यास इसम

Lycanthropus. Nay fir by your patience there is more to be vnderstoode therein; then onely an effectual operation. For, the Enangelist faith thus : and, entring in, they do dwel there. Now then, dwelling in a place; you know it doth not onely presuppose an effentiall entrance into that selfesame place : but, concludeth withall, areal possession there, where the partie possessing doth really inbabite. Orthododoxus.

Howfoeuer you infift upon the bare words of entring, and dwelling : yet, no real possession, but onely, an effectual operation mult

The third Dialogue.

must be understood thereby. Otherwaies, what thinke you of this place, where our Saujour faith. If any man loue me, be mil loh 14.23. keepe my word, and my father willoue him; and we wilcome voto him, and dwel with bim. Now then, to vie your owne reason, dwelling in a place you know, it doth not onely presuppose an essential entrance into that selfesame place : but concludeth withall, a real possession there, where the partie possessing doth really inhabite. And fo, by consequence, if we strictly tye our felues vnto words: then, the father, and the some both do really and essentially inhabite in the harts of so many as observe the word, which, how abfurd it is to auouch, your felfe may consider. Besides that, if you so strictly doe tye your selfe to the observation of words: how understand you this scripture? The good Spirit of the Lord departed from Saul: and an euil Spirit 1. Sam. 16.14. of the Lordcame upon him. Would you have vs to imagine 1. Sam. 18.10. fromhence : that king Saul himselfe was really possest with an cuill firit, or a dinel?

Lycanthropus.

Yea, what other thing elfe?

Orthodoxus.

Then may we by the same reason conclude, that Sanlasso before that time, was really possest with the good spirit of God. For, when Samuel annointed him king it was said in like sort, that the spirit of the Lord should come upon him: Againe, that the so. spirit of the Lord it came upon Sanl. Yea, then may we likewise conclude that Danid also himselfe, he was really possest with the good spirit of God: for it is said, that after Danid was an-1. Sam. 16.13. nointed, the spirit of the Lord came upon him. Now then, tell me I pray you, whether you thinke that Sanland Danid were really possest with the good spirit of God: and that the spirit did essentially enter into them:

Lycantbropus.

I vnderstand it euen fo, I affure you.

Orthodoxus.

Why man (besides the absurdative arising thence) the verie letter it selfe importeth a quite contrarie sence to that which you seeme to insert. For, the wordes of the text are not thus, the spirit of the Lord entred into them: but, the spirit of the Lord came upon them both. Howbeit, whether it had beene, the spirit of the Lord entred into them, or came up-

F 1

Infiliait, arripiebat, requieut. irruens, prosperauit.

on them, it is al one in effect: and may in no wife, be understood of anie effential possession, but of an effettual operation of that firit of God, whether good or evil. For, in everie of those places, the word, in the original, is tfalac. Which lerome translates, leaped upon them: Lyra, he hath, entred forciblie upon them: Pagnine, he hach, rested opon them: Tremelius, he hath, rushing upon them: Montanus, he hath, profered upon them. None of al thefe, howfoeuer they differ in termes: they dreame not you fee, of anie real possettion at al. Yea, and the word tfalac also it felfe (if we respect the native fignification ) is properlie to be Ishames Aue- translated thus. The fpirit of the Lord prenailed, had profperous

marins.

Gen. 14.56. חצליח

Pfalm.1.3. יצלית

Pfalm. 25.4. צלח

Jerem. I 2.I. צלחת

successe, did happelie proceede, or prospered greathe in Saul, and in Lexu. Hebraic. Danid: al which, hath relation to the efficacie, and not to the essence of the form at all. Otherwise, if notwithstanding al this, your felfe wil needes understand in that place an effential entrance, or real possession; the grosse absurditie thereof may more plainlie appeare, by the conference of this one, with fome other places of feripeure, where the felfefame word is also in vie. As first, where Eleazar faith vnto Laban, hinder you me not : fith the Lord hath profeered my journey. Would you expound it thus, hinder me not : fith the Lord hath caused my torney, verie really, and effentially to enter into me : Againe, where it is faid, that whatfoeuer the godlie man doth it shall profer. Should we translate it thus : the godly mens waies shall Substantiallie enter into him. Againe, where the holie ghoff faith vnto Salomon, profer thou with thy glorie. Should we expound it thus: let thy glorie substantiallie and reallie possesse thy perfon. Briefly, where leremie complaineth thus, why doe the waies of the wicked profer : must we imagine, that the wates of the wicked doe enter effentiallie into their bodies and foules ! that were to to abfurd. And yet, in such a strict tying of our selues to the word we may (by as good reason )enterprete these places thus, as those other of Saul and of Danid : the holie ghost ving especially in every of them al, but one and the selfesame word. Exorcistes.

If the feriptures be fo intricate concerning these pointes: what wases were we best to take for the understanding of them aright?

Orthodoxus.

You must not be haled hedlong an end with an inueterate opinion,

opinion, received hand over head, from hand to hand, without further fearch or due trial of the trueth of the matter:but. must verie hartelie pray, and most conscionablie depend vpon the holie firit of God, for a true understanding and wifedome herein. For, feeing the proper nature of fpirites and aiuels, is not (in the facred feriptures) fo exactly & to plainely fet downe, as that thereby we may certeinly know them enen as they are in their proper and effential being : we must therefore, most humbly endeuour our selues, very faithfully to imbrace, and constantlie to beleeve the true sence of the feriptures concerning these points : yea, euen in such simple fort as the holy spirit of God, who is the Lord of all spirites, hath fee downe the Nomb. 27.16. fame. Alwaies remembring this; that firites and dinels, they are in the feriptures evermore spoken of, as of firitual substances: howfoeuer, for the onelie helpe of our flender capacities, they be fometimes more groffie expressed by parables and metaphors, and, in a more fensible or corporal manner then otherwaies they are in themselues. And therefore, whereas it is faid, Nomb. 24.2. that the firit of the Lord came vpon Balaam, Othoniel, Gede- Iudg.3.10. on, Iphthah, Sampson, Saul, David, Azariab, Ezechiel and others. 1udg. 10.34. Moreover, where it is faid, that the Lord Seperated the Spirite of Indg. 11.29. Moses, and put it upon the senentie Elders: againe, that the spi- 1.Sam. 10.6. rit of Eliab was double upon Elisba: that Caleb bad a spirit farre 1. Sam. 16.14. differing from the rest of the Ifraelites : and that Daniel, he had 1. Sam. 16.13. a more excellent fpirite then al the reft : yet, that felfefame en- 2.Chro.15.1. trance into, that resting upon, that multiplying, that doubling, and Nomb. 11. that excellencie of the firit is not to be understood of any re- 17,25. al, or effential possession; but of an effectual and powerful ope- 2. King. 2.9. ration of that felfesame spirit, concerning the special worke Nomb. 14.24. for which it was fent. So as, although the firites of the Lord Dan. 5.11.12. (whether good or euil) are faid to be given by proportion and nomber : yet, not the substance or quantitie, but the condicion or qualitie of the firit it selfe must be alwaies presupposed and ment thereby, which is a point that I would have you especially to confider throughout our whole conference concerning fbirites and dinels.

Lycanthropus.

This I confesse is a verie good caution concerning the condition, qualitie, and operation of frits. Howbeit for any thing hetherto heard, I can at no hand be perswaded; but that the dinell

The third Dialogue.

divell (albeit mans minde be free ) doth really and essentiallie enter into the possessed mans bodie.

Physiologus.

Goe to, imagine that this your supposall were everie waie found; and then do tell me withall, what the dinell doth in the possessed mans bodie.

Lycanthropus.

What doth he there verie vntowardly I warrant you: for, even in that selfesame bodie, and by the helpe of that body he doth effectually accomplish and execute those his preposterous actions,

Physiologus.

Preposterous actions indeed: for the dinest to appropriate to himselfe, the peculiar organon of the possessed mans soule. Do you imagine, the Lord ever propounded any such end to himselfe in the creation of bodies? Or do you suppose the Lord ever granted so large a commission: or, that the divest himselfe ever received such an absolute power concerning the bodies of men? But, go to, what becomes of the soule or spirit, all the while the divest himselfe is really inherent in the possessed mans bodie? Remaines the soule still in that bodie as in her proper habitation appointed of God, till the day of her veter diffolution by death? Or, is it for the whole time of the divest his being in that bodie, veterly exiled & thrust out from the same? Lycanthropus.

Naie, the foule is not even then, secluded or shut out from the bodie at al, but continueth and lieth therein like a subdued prisoner, fast bound hand and soote: yeelding over to the dinel (for that present) his whole interest concerning the bodie, and endureth perforce his inexorable, and tyrannous crueltie.

Physiologus.

But, tell me I pray you, is not the fonle or the minde of a man an incorporall substance, or a spirit equally diffused and spred throughout the whole bodie, and eneric part thereof according to powers and proportion not Arithmeticall, but Geometricall: so as all the members of the bodie it selfe doth effectually sulfill their peculiar offices accordingly. They being the proper instruments of that selfesame minde or spirituall substance, surdering freely the organical operation thereof, and executing readily whatsoever the minde shall give them

The shird Dialogue.

in charge? And that therefore, this selfesame bodie, being thus vetterly deprived (as you say) for the present, of the soules or lam. 3.26. ganicall operation, is in effect, but dead to the soule: because wheresoever is an vetter privation of the soules operations, concerning the bodie, there, the life of that man is for the pre-Phil. 1.23. sent dissolved. Hold you all this for a truth:

Lycanthropus.

Yea, I may not denie any part thereof.

Physiologus.

Seeing then you doe flatly conclude, that the minde or spirit of man is the first substantiall forme or action in a living bodie, and the originall or primarie cause of all effects whatsoever performed duly therein, as being that onlie whereby we doe live, perceive, desire, are moved in place, and doe also vnderstand: how is it possible, that the soule or mind of a man, being naturally in perpetuall motion, should at any time lie idle in her bodie, it being the proper Organon of the soule, peculiarly appointed vnto it by God, yea, even vnto the very dissolution thereof? Or, how should the said soule or minde lie bound like a prisoner, in her proper bodie: and not execute effectually those selfesame operations and powers, which are peculiarly appropriated vnto it for the special service of that selfesame bodie?

Lycanthropus.

What meane you by the proper operations of the foule or minde?

Physiologus.

I vnderstand thereby, all those peculiar actions which doe necessarily succeede the powers of the minde, as proper effects peculiarly appertaining vnto it. Otherwaies, this peculiar power of the minde (it being a meane betweene the substance and operations of the minde, are the only efficient cause of the said mindes operations) should be vtterly in vaine, and to no purpose at all; vnles the peculiar effects of that selfesame power, did vndoubtedly, and immediatly succeede the same. Howbest, these selfesame effects cannot possibly succeed the saide power of the minde: so long at the least, as the Dinel himselfe (really possessing the bodie) doth wholy and absolutely take vp the said bodie with the members thereof, to accomplish his mischieuous purposes. As for example, all the operations of the

minde, are either organical, or animal. The organical operations, they are those severall actions which the minde can in no wife accomplish but in the bodie it selfe, and by all the seuerall members thereof, as by the proper instruments, for that purpole peculiarly appointed vntoit. Namely, the nutritine, angmentatine, and generatine operations, appertaining especially to the vegetatine life: also the facultie of seeing, bearing, tasting, (melling, handling, and of common fenfe: moreover, the imaginatine, the memoratine, the concupifcible, irascible, and motine faculties, being all attendant upon the sensitive life. Now then, these, and enerie of these are the organical operations of the minde, yea and fuch also as the minde cannot possibly effect but in her owne bodie, and by all the partes thereof, as by the peculiar instruments appointed of God. And therefore, how should the possessed mans minde, (his bodie it selfe being thoroughly furprifed and taken vp (as you fay) by the Dinel ) at any hand accomplish either all, or any one of these organical operations?

## Lycanthropus.

As the minde her selfe cannot but be in perpetual motion: fo surely (being forcibly restrained from these her organical operations) she must (for the present) be faine, to put in execution, and to practise as she may, her animal operations.

Physiologus.

The animal operations, they are fuch speciall actions, as the minde of it felfe both can, and may effectually accomplish without the bodie: namely, those three effential powers of the reasonable soule, called the understanding, affection, and will. Whereof, the two last are fitly termed the intellectine appetite: whereas the organical affections (arising only from out of the bart, the lyner, and entralles ) are called the sensitive appetite. But, for as much as these animal operations, all the while the minde it felfe is feated in her proper bodie (are) by the order of God (appointed to be the directours) and moderatours of all the organical operations: I aske you, by what meanes the mind may accomplish her appointed dutie concerning the direction and moderation of those her organical actions, so long as the Dinel himselfe doth really and wholy take vp the said bodie, with her seuerall partes, to become the vnhappie instruments of his Diwellish attempts?

Lycanthropus.

I see no possible helpe, but that the minde it selfe must give place to the Dinel for a time.

Physiologus.

Give place for a time; for how long I befeech you? Put case this man be really possess of the divell for seven yeeres togither, or more, and that in the meane time he should die before the divell be disposses of this bodie, which (for any thing knowne to the divell) he may very well do: for his daies are determined which he cannot possible passe. Now then, the soule it selfe being surprized by death, and so, seperate from the bodie it selfe, before she recover her pristinate power concerning the saide bodie, or any the organical actions appertaining vnto it: to whom, must those the disordered actions (wrought in the bodie all the whole time of the divell his reall possession therein) be imputed I pray you? Whether to the possession therein) be imputed I pray you? Whether to the possession therein be imputed I pray you? Whether to the possession therein actions of the divell himselfe, that possession his bodie?

Lycanthropus.

The verie foule it selfe is answerable, I take it, for those fin-full actions.

Physiologus.

But, seeing sinne it selfe, is onely a voluntarie transgression of the law of God: how holdes it with equitie, that the soule should be answerable for those selfesame organical actions, which she did neuer voluntarily assention, accomplish, affect, or approoue?

Lycanthropus.

Because the animal operations of the soule, they being appointed by God to direct and to moderate the organical operations of the bodie: did faile in doing that dutie.

Physiologus.

How should shee possible accomplish that her appointed dutie concerning the direction and moderation of those organicall operations: shee being before verie violently and absolutely dispossessed of the bodie it selfe, by whom those organicall actions should have been wrought according to her proper, and onely directions? Besides that, the peculiar actions of the understanding, affection, and will are meere animall, respecting

74 The third Dialogue.
specting either the minde it selfe : or the minde and bodie togi-

ther. Touching the minde it selfe, her animall operations are onely to understand, to affect, and to well. These animall operations, they are fuch as the minde her-felfe both may, and doth effectually accomplish without the bodie, and being quite seperate from it. And also, the hath her animal motions, whereby the is locally mooned without the bodie: and being quite fe-Joh, 11.35.44, perate from it. For, so the foule of Lazarus ( his bodie being dead fower daies in the grave) did locally mooue, and returne, yea, by fuch a non organicall or animall motion, the verie foules of the faued, & damned : are (at this prefent) continually moned. The animal operations respecting the minde and bodie togither, they are the dutifull applying of the understanding, affection, and will to an orderly direction, and circumspect moderation of al the organical actions. To the timely discharge of which duty, the minde especially is bound; so long as the is naturally inberent, or peculiarly predominant over the bodie. Elfe, the is freely exempt from all charge of the bodie: and hath then her animall operations wherein her office doth wholie and onely confift. And, even as in the minde, so also in the body there be some fuch meere corporall actions and motions : as the bodie it felfe both may, and dothalfo accomplish without any direction or moderation of the minde. As for example. The dead carkaffe of a man being quite seperate from the soule, it hath not withstanding her corporall dimensions, figure, situation, and habite: yea, and is locally mooned, either downewards by a natural motion, or elfe vowards, or ouerthwart by a violent motion. Yea, and all these corporall operations and motions the bodie hath, and may also accomplish by herselfe alone, without any her soules direction, moderation, or guidance: they being especially such actions and motions, as appertaine not to the minde at all. Now then, as the foule hath fome fuch animall operations peculiarlie appropriate to it, as it may well, and doth effectually accomplish without the bodie, being freely seperate from it, and therefore, no reason the bodie it selfe should any waies be answerable for those peculiar actions of the minde, whereunto she was no waies affiftant : fo furely, the bodie it hath, and may haue some such corporall actions and motions peculiarly appropriated, or violently enforced vpon it, as it may, and doth also effect without any the direction, moderation, or confent of the Soule,

foule, it being quite seperate from it, or from any the directions thereof at the least, and therefore, it is absurd to imagine that the soule should be brought to account for any those peculiar actions or motions of the bodie which it never directed the bodie vnto, nor never gave consent to the same in any respect.

Lygantbropus.

I know not which waies to answere your speech: howbeit, very certaine I am the dinell hath really in man a corporall posseffion at least.

Physiologus.

How do you know it for certein, fith the divel is onelie a spirit, of a spiritual substance, simplie and absolutelie without all mixture of corporall matter; and therefore, he needeth no such real possession in anie mans bodie.

Lycanthropus.

He needeth no such real possession in any mans bodie I confesse, in regard of his owne essential beeing: Howbeit, respecting more especiallie, the timely execution of his tyrannical tormenting of bodies, there is necessarilie required in the parties possessed, an essential possession at least.

Physiologus.

Why man, as the Lord God in the verie first creation did constitute spirites and dinels, estentiallie absolute in their owne proper beings, without anie apparant necessitie of such an effential mixture with bumane bodies: fo furelie, you are neuer able to proue from the word, that the infinite wife God, did euer propound to himselfe in the creation of bodies, anie one purpose at al concerning such essential possession of spirites and dinels. Neither are you able to show by the scriptures, that, the dinel did ever receive fo large a commission from God, concerning mens bodies. For, very certeine it is that the dinel did earnestlie entreate, and the Lord (for many respects) did purposelie permit as much scope to the dinel, concerning lobs bodie, as anie mans bodie belides, either before him, or after him : and yet did the dinel neuer begge, northe Lord neuer lob.1.11.12. graunt anie further power at al concerning the bodie of lob, 106,2.5.6. then onelie an actual afflicting, but not anie effentiall poffelfing at al. Besides that, the whole man (bodie and soule ) was preordained by the secret purpose of God, to be for ever, the liuclie image of his absolute maiestie, respecting especially the perfection

76 perfection and holines thereof, yea, and (which more is) to be also a perpetuall babitacle, and glorious temple for his facred firit: and therefore it is incredible that the forefeeing wifedome of God, would ever permit any fuch effential possession to spirites and dinels as should not onelie, most beastlie pollute and deface his owne image, but (which more is) euen reallie (as it were) transforme the babitation of his holie firit, into a filthie cage of vncleane fpirites, a most stinking flie for fatan him felfe, and a most horrible dungeon for damned dinels.

Lycanthropus.

Gen. 2.27.

Why fir ? this metamorphofis or change, was primarilie effected in the persons of Adam, and Enah, who being both created according to the image of God concerning body and foule, did, not onelie quite loofe the faid image of God: but ( which more is ) did presentlie put vpon them, the verie image of the dinel, who is called the strong armed man; and they are now become that dwelling bouse of his, which he possesses and keepeth in peace.

Math. 12.29. Luc. 11.21.

Physiologus.

Iph.4.24.

The image of God, it was not loft in Adam and Enah as touching the effence; but concerning onelie the perfection, the fan-Ettie, and holines thereof. Neither did they effentiallie, but onlie actuallie put upon themselves the image of saian. Neither did that ftrong armed man the dinel at any time, effentially, but onely effectively possesse or keepe them in peaceable possession, as an boufe for himselfe. And therefore, either you must necessarily acknowledge the dinel to have an essentiall possession not onelie in some few, but, euen in Adam himselfe, and al his posteritie : or els, you must grant, that, that possession which the dinel hath in anie, it is onlie an actual possession. Howsoeuer the latter be true, the first you may neuer acknowledge for shame. Because, if the Lord created the members of our bodies for these two onelie respects, namelie, that they should be for ever, the livelie organous of our owne proper foules, and the expresse images of him their Lord & creator: it is vnlikely, that faran should ever have power (through the permission of God) to frustrate those former effects, by assuming our bodies effentiallie vnto himselfe, and by applying them so forcibly to his flauish service in an vnuoluntarie action, whether they will themselues, or not.

Lycan-

Lycanthropus.

Why may not the Dinel for a time, essentially vsurpe the possessed mans bodie, to accomplish therin his Dinelish actions?

Thy stologus.

The question is not, what the Dinel may doe, but whether he doth so essentially vsurpe vpon the possessed mans bodie; as your selfe doth absurdly imagine. For, if an humane soule, be Hermes Tristonly made capable of an humane bodie: then also, an humane megistus, in subbodie, it is only made capable of an humane soule. But, the first periandro. (in all reason) is vindoubtedly true: and therefore also the latter, and so (by consequence) there can be no essential possession of spirits and Dinels.

Lycantbropus.

Why fir, the feripture faith, that the ftrong armed man posses Math. 12,29. Seth bis bouse in peace. Luc. 11.21.

Physiologus.

That must only be understood of an actual, and of no effential possession at all. I produe it thus. Satan so possesseth, as Christ inuadeth his house : But, Christ inuadeth only effectine- Luc, 11.22, ly, and not effentially: therefore, Satan, he possesseth only effectinely, and not effentially. Besides that, if Saran essentially and inherently dwelleth in the possessed mans bodie: what then (for the prefent) becomes of the fonte? and, who must become accomptable to God, for those corporall actions which are wrought in the possessed mans bodie, as was shewed you before, the man, or the Dinel? If the man, how can it stand with the instice of God to punish those things in a man, whereunto he was violently enforced and drawen against his owne will ? If the Dinel: then should something be effected in the posfeffed mans bodie which nothing concerneth himfelfe. Briefly, you cannot pollibly propound to your felfe, any one necessarievie or end for fuch an effentiall entring of Dinels into the bodies of men.

Lycambropus.

Oh yes fir, it is needfull for this special end; namely, that they might thereby, the more fitly afflict and torment such persons as the Lord in sudgement, hath committed vnto them.

All this, may as fitly, as fully, and as effectually be effected

The third Dialogue.

by an only actual possession, as shall be shewed hereafter; in the meane time you shall never be able to prooue your imagined real possession of Dinels while you have any breath. For, if Spirites and Dinels, be(in deed and in truth) in the poffessed mans bodie, then are they so, either as the part in the whole: or as the whole in the part: or as the special in the general; or as the general, in the special : or as the accident in the Subiett : and forme in the matter: or, as the efficient, in the effett: or, as the intention in the end : or as the thing placed, in the place at the leaft. But, he is not in the poffessed mans bodie, according to any of these respects: therefore, not essentially or perfonally in the possessed mans bodie at all.

Lycanthropus.

Though not according to any the former respects: yet are αύτοπος they in the possessed mans bodie (as we say ) autoprosopos ; I meane, even personally: not putting any other qualitie in the bodie which it had not before, but only moving and stirring the faid bodie ( with the feueral partes ) to fuch extraordinarie operations, as (by the provident disposing of God) are permitted them to accomplish thereby.

Physiologus.

Si dicimus eos renera, at que σωπωs adeffe, dineffe : effet liter, quod est absurdum.

He is in the possessed mans bodie you say, only as a mouer, and ftirrer vp of the fame to fome extraordinarie operations : adeo, autowes- this is too too abfurd. For then he must be in that bodie either as one hypostatically ioined with that man in his effence, which hoc, vel hypofta- hypostatical enion is only proper to Christ: or els, formaliter (as tice, rel forma- the Schoolemen doe call it ) to give an effential forme to thole the entended operations: and fo, there should be in the selfefame subject, two essential formes at once, which is too too abfurd. For Dinels being incorporal spirites, are also innissible, impalpable, infensible: yea, such spiritual creatures as cannot possibly be difcerned by corporall fence: fuch a substance I meane, as can neither be seene, nor felt, nor handled, nor possiblie perceiued by corporall or fensible meanes? And therefore, how should your selfe be able to judge, or the possessed man certeinlie know when the divel is really, and substantially inherent within his bodie, as a mooner to fuch operations,

> Lycanthropus. The same is verie apparantly perceived, by the divell his violent

violent rending and tearing and fuch other unnaturall and Math. 8.28. prepofterous actions.

Marc.9.18. Luc,8,29.

Physiologus. This perceiuance or knowledge is given neither to you, nor the possessed himselfe by any meanes of the direll his effentiall being within him; but by reason of his effectuall working in the possessed mans bodie. By which said effectual working, that felfesame rending and tearing, with other like vnnaturall and preposterous actions may effectually be wrought in the man: though the dinell doth neuer effentially enter into the possessed mans bodie, or any part thereof. Euen as also, the efficacie and heate of the funne may effectually be perceiued and felt both outwardly and inwardly; and yet, the verie substance of the sunne it selfe never essentially inherent in anie mans bodie. And thus, at vnawares you do fully ouerthrowe your idle supposall of an effentiall and reall possession: concluding withall, that the dinell hath onely an actuall or powerfull possession, whereof also hereafter we will conferre to the full.

Lycanthropus.

State heere a while I befeech you: me thinke you are fomwhat overswift in gathering vpon me. For, albeit I do freely confesse that spirits and divels are spiritual substances, and therefore, not fensiblie perceived or felt of vs by any corporall or fenfible meanes : yet doe I not hold them for fuch absolute and simple substances, but that they have also their proper bodies peculiarlie appropriate to them, though of another nature, and farre different also from ours. And therefore, the dinels entring into the possessed mans bodie with those their owne bodies : they may (by meanes of their faid bodies) fo violently worke in the possessed mans bodie, as that, their effentiall being therein, may easily be discerned of others, and verie sensiblie also perceived of the possessed himselfe.

Physiologus.

A man had need to be fwift in gathering: when he lighteth vpon one fo laufh in laying abroad. For befides your conclusion heere, against your owne cause, you do flatly discent a fresh from that we concluded before in our first conference concerning the effence of firsts and dinels. Where I telling you that the Scriptures deliver vnto vs not corporal, but frituall dinels: that spirits and bodies are opposed the one to the other, and therefore cannot possibly be one and the same: thereupon we concluded, that spirits and dinels are not corporall, but spiritual substances, all which you held then for an infallible truth. Howbeit, being here driven to a straight, you doe now either ignorantly forget: or purposely pervert the verie truth you affirmed before. For, now you say plainely that dinels have also their proper bodies: peculiarly appropriated who them. What is this else, but to say, and whay: and to turne with everie winde, not whike to the wavering Weathercocke?

Lycanthropus.

I denied them to be corporall substances, in comparison of our grosse and elementarie bodies: when yet notwithstanding, I doe simply hold, and confidently anough them to have also their bodies.

Physiologus.

Make plaine your meaning; and tell vs whether you hold them to haue their proper, or assumed bodies?

Lycanibropus.

Euen proper and peculiar bodies, created for them,

Physiologus.

Goe to then, euerie created bodie, is either celestial: or elementarie. Whether of both these thinke you, is proper to Diuels?

Lycanthropus.
Surely I thinke they have celestiall bodies.

Physiologus.

Verie well. But I pray you confider this also, that the dinels, if they have corporall bodies: then also, they have their corporall motions. Now, everie naturall motion, we doe know is either circuler, or elementarie: The circuler motion for celestial bodies; the elementarie motion, for elementarie bodies. Whereupon it followeth, that, if dinels (as you say) be indued with celestial bodies: then also, those their celestial bodies, must naturally follow the circuler motion. On the other side, the possessed man (you know) he hath an elementarie bodie: and therefore, his said bodie it must and will naturally follow the motion of that element, whereofit doth chiefly consist.

Dis Motio aut circularis aut clemetaris

Circularis pro corporibus

Elemetaris pro corporibus de 4 Elementis

Pneuma-

Fru 6 12.

Par Ma

her das bas , fil Putungeomachus. woonin sis Barnes to

What inferre you hereof, I befeech you.

Physiologus.

Thus much I inferre : namelie, that Lycanthropus his opinion, concerning the real possettion of dinels, doth draw after it, manie groffe and palpable abfurdities. As for example. If the dinel (as you your felfe doe confidentlie hold) hath'a celestial bodie, then, how should he really and effentiallie enterinto the elementarie body of an earthlie man, or possibly make any perfonal abode in the possessed mans bellie : fith the dinel, having as you fay, a celestial bodie naturallie attending and following the circuler motion, he cannot be long from that natural motion, but must eftsoones mount aloft to that celestial beanen whereon his supposed bodie consists, to follow his circuler motion, and then, what wil become I befeech you, of the possessed mans bodie . Againe, if a firit or diwell, hauing as you hold a celestiall bodie, should effentially enter into the elementarie bodie of a terrestrial man: then surelie, for the whole time of that real posfellion, there must be both in the divel, and the man, either no motion at al, which were abfurd to imagine, or elfe, in the one, or in both a supernaturall motion, and so, by consequence, that reall possession should be verie miraculous, which were now in these daies of the Gospell, incredible to heare. For, the divell, he being (as you fay) really, effentially, yea, and corporally also in man, that man having an elementarie bodie which naturallie attendes the elementarie motion; and the dinell he having a celestiall bodie, which must naturally follow the circuler motion: how can the bodie of man converie with the bodie of the divel, it following naturally the circuler motion, but that felfe-fame circuler motion must needes be in the possessed mans bodie a fupernaturall motion? Or, how should the bodie of the dinell be really inherent in the possessed mans bodie, and so follow therein the elementarie motion; but that felfefame elementarie motion alfo, must needes be a supernatural motion in the dinell his bodie? And fo, by confequence: a miracle in the one, or in both. Againe, if the dinels (what bodies focuer they have, whether ce- 106.1.7. lestial or elementary) do (as appeares in the word) moone every 106.2.2. way, opward and downward, on the right band and left, before 1. Per. 5.8. and behinde vs : If the dinels (as the Platonists affirme) can ve- Theupolus, in rie easely fresch out their bodies into what bigneffe they please, semplas lib.6.

or contract them into what smaleneffe they lift, and can varie in them (at their pleasures) what soeuer colour or figure they fanfie : briefly, if the dinels (as Pfellus reporteth) haue fuch bo-Mich. P fellus, dies as are every day tortured with griefes, & tormented with de operatione demonum, material fiers: furely, it were verie abfurd, to suppose that a celestiall bodie, is (in any fort) fit for any the precedent mat-Marfilio Ficino ters, but farre opposite to them, and therefore much more interprete, tom. abfurd to imagine that dinels have celestiall bodies. 2.049.19.39.

Philologus.

Eph. 2.2. Eph.6.12. Chry foft in I. ad Theffal, bo-

mil.II.

cap.8.

Surely Lycanthropus, if dinels be indued as you fay with their peculiar bodies, I would rather imagine them to have airie, then celestiall bodies : because the Apostle, he calsthem airie spirits, and, as Chry fostome faith, the whole aire is replenished throughout with dinels.

Physiologus.

Petr. Martyr. loc.com. 9. feet. 13. Corpus homogenium.

Howfoeuer Paule or Chryfostome affirme there be dinels in the aire, that doth not conclude, that therefore, the dinels they haue airie bodies: which opinion is much more absurde then the other before. For first, that the dinels should have airie bodies: it is veterly impossible. Because the aire is (as we commonly fay.) a bodie of one and the selfesame kinde; so as, eueric part of ayre, is ayre: neither can any reason be rendred, why this part of the agre should be more the bodie of a dinell, then another, and fo, the whole agre should be a continued bodge of dinels. Befides that, an organical bodie confifting jointly of difind members, must baue bones, finomes, vaines, arteries, flesh, and must also receive some proportion, shape, or figure: all which are impossible to be made of the ayre. Againe, the ayre is inconstant, and continueth not long in a place: and therefore, by ascribing to the dinel an arrie bodie, we might rather conbile, eft corrup- clude him a runnagate land-leaper, then an inherent landlord in any mans bodie. Briefly, if the dinet hath an ayrie bodie, then also, his faid bodie is subject to corruption, and disfolution, for, the ayre is a corrupt and diffoluble bodie: and fo, by consequence the dinels should be mortall as touching their agrie bodies. And therupon, either they must have new bodies made them a fresh, when those other be dissolved : or we must else . beleeue also a resurrection of the bodies of dinels, all which you may fee, is verie abfurd. Lycan

Omne alteratibile, 1. de gemeratione.

and selected sel and De Lycantbropiu dorque i y ar y mierol side alek their as But Augustine he holdeth the contrarie. For, therefore Aug. Genefad faith he, is the bodie of a Dinel incortuptible, because, in the literam, lib. 3. aire and fire there is an actine force, as also in the water and earth, a passive force: and so by consequence, the bodie of a Diwelbeing arrie, is rather actine, then passine.

Physiologus.

By Augustines leave, this accordeth neither with found Otho Casman, Philosophie, nor yet with common experience. For, with the Angelograph, Philosophers, the aire is rather passine then active; because his parceprima, proper qualitie is thought to be liquide. Howbeit, beate and cap. 3. pag. 66. cold are faid to be active : but drineffe and humiditie, paffine qualities. Moreuer, it hath beene produed by manifest and daily experiments: that the aire is both paffible, and corruptible, and may eafily be corrupted and changed. And therefore, if the Dinels have airie bodies, they are fubicet to corruption and diffolution; and so by consequence, the Dinels, they should be indued with mortal bodies, as was affirmed before.

Lycanthropus.

But, manie (for all this) doe flatly auouch that the Dinels Mich.Pfellui, haue either fierie, or mierie, or materie, or earthbe bodies: yea, de operatione fuch bodies as can feele, and be felte, both hurt, and be hurt, in Camonum fo much as they lament when they are ftricken, and being put ibid.cap, 8. to the fier, are burnt. And that, they themselves continually burne in fuch fort, asthey leave afhes behinde them : as hath ibidem cate, beene manifeltly proqued in the borders of Italie.

Physiologus.

If you lend your eares to the opinion of the Platonists, or but liften a while to the dotages of dreaming Pfellus, they will fill your head full of these and such other Italian tales: wherein it were more ease for a man to beleeue them, then to run into the borders of Italie, to reprodue them of fallehood. Howbeit, if Dinels in deede, should baue elementarie bodies, they 2.Pet 3.10. could not be eternal. For the elements, they have in them both Petr. Marry. heate and cold, drineffe, and moisture : yea, fuch actine and paffine loc.com. o fest. qualities both, as, by contending together continually, must 13. needes(in the end) be veterly diffolued. And therefore thefe toyes which the Platonistes and Pfellus doe tattle abroad, are doings matters that cleaue together like thombe-roppes of fand: hauing in them no foundnes of truth. Befides that, their Philofo-

of Wetches. lib.17.5ap.3. fol.494.

Reginald Sholt phie herein, is very improbable: for, if the Dinel be earthie, he in his discourrie must needes be palpable; if he be palpable, he must needes kill the man into whom he really entreth. Also, if he be of earth created, then mult he be visible, and untransformable concerning that point: for, Gods creation cannot be annihilated by any deuise of the creature. So as, although it were graunted, that the Dinels might adde to their being, either matter or forme: yet, very certaine it is, they cannot possibly diminish or alter the substance whereof they consist. As, not to be spiritual: or, to relinquish and leave earth, water, fire, aire, or this or that element whereof they were first created and made. But, howfocuer they imagine of water, of aire, or of fire: very certaine I am, that the earth must alwaies be visible and palpable, yea, and the aire must be alwaies innisible, and fire must be bote, and mater must be moist. And, of these three latter bodies, especially of water and aire : no shape nor forme can naturally be exhibited to mortall mens eies, by any polible meanes of the ereature.

Lycanthropus.

Well yet, for any thing heard, I can hardly be perswaded, but that Dinels have their proper and peculiar bodies.

I have forborne a long time to speake; in hope that Physiologus and your felfe would have growen to some iffue concerning this point. But, fith you perfift in your fond opinion: doe tell me what it is that makes you imagine the Dinels to have alfo their bodies?

Lycanthropus.

Bernard.in cant, cantic. ferm.s. Petr. Martyr. loc.com.9.fect. 14. Oth. Cafman. Angelograph. par. I.cap.3. pag.72.

This especially perswades me vnto it : I finde in the scriptures fower fortes of pirites. Namely, fielt a dinine fpirit, which only is God: who, although he be a first: yet hath he no need of a bodie, touching either his being, or his working. The fecond are Angelical fairites, namely Angels and Dinels, who, albeit they neede no bodies at all, in respect either of their being, or of their proper actions, yet neede they their bodies, in communicating their actions vnto vs. The third are humane spirites : who, in regard of their effential being doe neede no bodies, for, they really exist and line, being dissoined asunder from their bodies. Although yet, concerning their organical actions appertaining especiallie to the vegetatine & sensitine life, they at no hand hand may want their proper bodies. The fourth and last sort, are bruish spirites: which, neither can be, nor do any thing at all without their bodies. By all which it is cleare, that of these source sorts of spirits, the divine spirit alone (the omnipotent God I meane) he needeth no bodie: altherest, they have all neede of, and doe also enjoy their owne bodies, for the vie of themselves and of others, and this, either to belpe, or to burs. And, for these selfesame respects; the very diviels also themselves do stand in neede of their bodies.

## Orthodoxus.

By this your distribution of spirites it doth plainlie appeare, Petr. Martyr, that spirites and dinels they neede no bodies at al, touching ei-loc.com.9. ther their beeing, or working. For first, they have their essential sect. 14. beeing, without anie body, in as much as they are spiritual sub-stances: and then next, they neede also no bodies concerning their proper actions, for, they lone, they hate, they affect, they doe mil, and understand without anie helpe of bodies at al.

Lycanthropus.

I speake not now of their proper, but of their ministerial attions: which they cannot possible accomplish without their peculiar bodies.

## Orthodoxus.

And, I understand it also of their ministerial actions, which they may and do estsoones accomplish by assumed bodies: without any their peculiar bodies at all. And heerin also I speake onely of good Angels: but goe to, proceede in framing your argument.

## Lycanthropus.

I frame it thus. Ministers, they cannot possible accomplish Bernard, in their appointed ministerie to those that live in the bodie, with canticantic out having a bodie. But, the Angels are all ministring spirits for Heb. I. 14. such saved ones as live in the bodie: therefore, they cannot possibly accomplish their ministerie to them, without having a body.

## Orthodoxus.

I vnframe it thus. The truth of your proposition, is onely particular, having speciall relation to some certeine kind of ministerie: and therefore, it doth not, nor cannot so generally conclude as you would have it to doe. Because Angels or spirits they may, and do estsoones vndergoe some certeine offices

without any affistance of an externall bodie : yea, even all their offices what focuer, they might and could wel vndertake without any bodie at all, if it so seemed good to the Lord. Howbeit, fome other offices againe, they doe execute in bodies: not because there is otherwaies in themselves a defect for that work. but for their fakes onely to whom they are fent. Neither is it of any necessitie, that the Angels (for some special respects) should alwaies consist upon, and have peculiarly unto them their owne proper bodies: because (for such special respects) they may, and have eftloones assumed to themselves some other bodies from else where. Howbeit, what need of affuming of bodies at all, if Angels and firits be alwaies endued with their proper and peculiar bodies? No furely, then to assume, where no affuming of bodies in deed : but rather a stretching out, a rending, and dissoluting of substances, which is too too absurd, as was told you before.

Lycantbropus.

I wonder you are so peremptory in denying this point: I having not onely the *Philosophers* (as you heard even now) but ecclesiastical fathers both old, and new on my side:

Orthodoxus.

Your philosophers, they shoote faire and farre off, as you also have heard even now. You say you have fathers both old and new on your side: let vs see first whether your old fathers doe come any neerer the marke.

Lycanthropus.

Origen in libro,

First, Origen, he flatly affirmeth that spirits and dinels are endued with their proper bodies.

Orthodoxus.

Origen (if that booke be his owne) is not to be regarded concerning this question: because, therein he doth nothing but play the Platonist, iumping full patte with Psellus in eueric point. And therefore he descrueth none other answere then that which was given to those other before. Let vs heare more authentical fathers, or end the discourse.

Lycantbropus.

Hilarius,in

Hilarie, he faith there is nothing which in it owne substance and in respect of creation is not corporall. And therefore spirits and divels, they having their substance, and (being created) are also corporall.

Ortho-

Hilarie, he saith so indeed; but gives no one reason of saying so. It is not enough for your selfe to crie out and say, Hi-wine to larie, he speakes it: valesse Hilarie also doth prooue what he ipsedixin. speake, which he doth not in the place you alleage. He onely propoundeth the matter without any proofe: and may easily be answered thus. The soule of man it hath her substance, and was also created and yet incorporals. For, or ever it was insufed into the bodie, and after the dissolution thereof, it doth substancially exist, and is also immortals: accomplishing continually her animals operations. Neither needes shee an humane bodie in any respect of her proper essentials being: but onely in regard of her organicals operations, as was shewed before. And therefore Hilarie he helpes you nothing at all.

Lycanthropus.

Tertullian verie plainely affirmeth Angels and spirites to Tertul, in libro haue their peculiar bodies.

Orthodoxus.

Whatsoeuer Tertullian saith there, concerning this question, the Schoolemen, they doe excuse and qualifie his speech on this sort. They say that Tertullian by the name of bodie, vnderstandeth onely the spirituals substance of Angels and nothing else: And this he doth (saie they) in an onely regard of the simplicitie of that people with whom he delt: who helde, that nothing could possibly exist in nature, without a bodie.

Tertullian therefore, in that onely regard, did purposely call the substances of spirites and dinels by the name of a bodie.

Lycanthropus.

Yea, but Tertulian auouchethfurther, that God himselfe is Tertul, contra also a bodie: and therefore, much more that spirits and divels Prax.pag.409. they have their bodies. His wordes be these. Who will deny God himselfe to be a bodie: alshough God (indeed) be a spirit?

Orthodoxus.

This is so farre from consuting, as it rather confirmes that qualification which the Schoolemen doe make. Namely, that by the worde (bodie) Tertullian vnderstandeth nothing but the spirituall and simple substance of spirits and divels. Besides Hieron. Zanthat, it is one thing to be a bodie: and another to have a bodie. chins de operi-Tertullian saith onely that God is a bodie: he saith not there, bus Deislib. 2. that God bath a bodie.

Lycan-

The third Dialogue. Lycanthropus.

Tertul, libro De anima.

Notwithstanding all this, he faith elsewhere, that firits and dinels are corporall: his reason is because the soules of men are also corporall.

Orthodoxus.

Herein his pouerty bewraieth it felfe, being constrained as idem, per idem. you fee, to beg his caufe: wherin also he would proue, the fame by the same, namely, corporall spirits, by corporal soules. Howbeit, we have proved before, & do here affirm it a fresh: that the fonles of men, they are incorporal, and therefore by consequence, firits and dinels they are not corporal, but firitual substances. Be-Aug. Genef.ad fides all this, Augustine verie flatly affirmeth, that the incorliteram, lib.7. porall, doe differ fully from corporall substances, and denieth withall, that whatfoeuer is created, the fame is a bodie : yea, he sharpely reprehendeth and derideth Tertullian, for auouching Et lib. 10, ibid. the foules of men to be corporall. And, in the end he thinks it cap. 24 6 25. too too abfurd, to hold that a reasonable soule should be a bodie in any respect: because the same is onely and altogether incap.59.pag.179 corporall. And thus you may plainely perceive by Augustine: how vnfitly Tertullian doth fit your turne.

Exorciftes.

Aug.de trinit. lib. 2. cap. 7 . Ihidem lib.3. cap. I.

cap. 9. 6 12.

Daneus, En-

chir. August.

€ 21.

Et in Genef, ad lit.lib.II.

cap.30.

But Augustine himselfe elsewhere verie flatly affirmeth, that all reasonable creatures are corporall substances: yea, and that even the intellectuall creatures, namely, Angels, firits, and divels, are eueric of them also corporall powers; how soeuer they subsift not of flesh and bloud.

Orthodoxus.

How Augustine agreeth with Augustine, your selfe may plainely perceive: and therein also may wifely consider what credit confilts in fuch varietie. But that your Augustine may also receive his answere : let vs heare his argument whereby he would proone forits and dinels to be corporal substances.

Lycanthropus,

Aug de fpiritu, or anima, libr.18.

He reasoneth thus. We doe therefore affirme the intellectuall powers to be corporall substances, onely because they are circumscribed with place: even as humane soules are also inclosed with bodies.

Orthodoxus.

This is his argument. Whatfocuer is circumscribed with place, that fame is corporall : but firits and dinels they are cir-

CHM-

cum feribed with place, therefore, firits and dinels they are corporall. I answere, the proposition is faultie, and halteth downe right. For the localitie of firits and dinels doth not simply de- Int. Scaliner. pend vpon a bodie which after it owne manner, I meane em- Exercit.359. cumscriptinely and sensibly is (no doubt) in a place : but it ariseth fect. 5. properly, from the finitenesse, and dimensinenesse of the angelicall nature it selfe. Which faid angelicall nature being created of God, is therefore but finite, and circumscribed also with those her owne termes which are competent and proper vnto her. And therefore, the intellectuall powers, they are in a place, because they be finite substances: although yet, they are in a place but definitinely or determinately. So then firites and dinels you fee, they are vindoubtedly in a place, because they be locall: but, they are therefore faid to be local, not because they be corporall as Augustine imagineth, but for that, being finite, they haue their muchnesse or quantity after a fort, I meane, no predicamental, but an intelligible quantity. And therefore Augustine he speaketh soundly you see, against Tertulian : but proueth your purpose nothing at al.

Exercistes.

But, the author of the Ecclesiasticall opinions writeth plaine- Author de Ecly, that we must beleeve nothing to be incorporall or invisible but clesiastics dogonely God. Who alone is truely faid to be incorporall, because he matibus, qui is every where prefent, replenishing al things : and therefore extat intom.3. also inuisible to every creature, because he is incorporall. His first argument is framed thus. Whatfocuer is incorporall, that fame is every where, because obiquity is the cause of incorporality. But, spirits and divels, they are not every where : therefore, spirits and dinels they are not incorporal.

Oribodoxus.

The proposition with his prosyllogisme halteth downe right, the same being a deceaueable Elench: making that the cause, which is not properly the cause in deed For, neither is infinite- recause, neffe, nor the obiquity depending thereon, the only proper cause that any thing is incorporal: but some other thing els. As for example, an omnipresence, or (it so I may speake) an incorporiety, is truely in God: howbeit, God is incorporal, not fo much in regard of his vbiquity, as because he is a simple spirit. Angels in like fort, are therefore incorporal in their proper degree, because they be firits, but yet created firits: and they are therefore local,

90 The third Dialogue.

local, because they be finite substances. Thus then, your said aushor his first argument, afordeth smal force (you see ) to your present purpose.

Lycanthropus.

But, he argueth secondly thus. Whatsoeuer is incorporal, that also is innisible: spirites and dinels, they are not innisible, therefore also, not incorporal.

Orthodoxus.

First, the assumption is meerely false, because it maketh sirits and dinels naturally visible: which al men do know to be otherwaies by common experience. For, who ever hath hitherto seene, or could possibly perceive a spirit or dinel as they are in their proper nature. Againe, in the proposition he failes as before, by pretending a cause, which is not the cause. For the denying of a corporal or bodily beeing, is not the proper cause of inuisibility: but, the absence, the vitionsnesse, the deprination or fault of some other thing els which are necessarily required in the action of feeing. Besides that, by this argument, a man might also deny the aiery element to be a body or corporal substance: for, who can possibly behold, or fensibly see the purity of the ayre it felfe? Thus then, your old fathers (you fee) they (in deed and in truth ) are not interested at al in that misbegotten offpring which your felfe fo defiroufly (but yet fally ) would father vpon them : and therefore, let vs now bere what better hap with

Lycanthropus.

celim Rhodig. With a very good will. First, Rhodiginus he affirmeth conantiquar. left. fidently, that spirits and dinels have their proper bodies. lib. 1. cap. 20.

Orthodoxus.

How should he so considently affirme his opinion, not hauing the conformitie and concord of truth consorting therewith: Besides that, Rhodiginus he proves his affertion by the bare and onely authority of Angustine: the which auctority and opinion of his, as you have heard it disproved before: so surely Rhodiginus himselse, he doth dangerously crosse and annihilate it, by opposing many vnauoidable exceptions of scholemen against the same. And therefore, Rhodiginus his authority, is nothing anthentical or currant concerning your question.

Lycan-

Luc. 24.39.

a noncausa, vt causa.

the new?

But Caietanus explaining thefe the Apostles words, (accor- cateianus de ding to the prince of the airie spirits or powers ) he is not afraide verbis Apostoli. to affirme : that it holdeth best with reason and sound Philoso- Eth.2.2. phie, to beleeue that fpirits and dinels are constituted naturally of airie bodies.

Orthodoxus.

Doth Caietanus fay fo indeed ? Oh the wit that abounds in Caietanus Cardinalis a Cardinals bat ? But, what is his reason I pray you?

Lycanthropus. He hath a reason that knockes it dead, namely this. Euen as (faith he) the vegetatine substance, is found without the sensitive, and the sensitive without the motive, and an intellectine without either sensitine, or motine according to place: fo is it credible, that an intellectine, may be found without a fenfitine, with a motine onely according to place, and fuch (faith

he) are spirits and dinels. Orthodoxus.

Doth Caietanus conclude as you fay? Now faire fall his good hart for his cunning conclusion: furely, he himselfe alone hath striken the Poping aie dead. This I confesse, is an admirable argument. Howbeit, this I must tell you, that such maner of arguments, howfoeuer they may feeme at a blufh to give a glimmering shewe of conneniencie: they have in them, verie small force to consince. And without doubt, if Caietanus his conclusion be canonized currant: it might in like maner be granted, that the fensione substance is to be found without the vegetatine, and the intellectine with the sensitine, without the motine according to place: and fo, no one thing shall be wanting, which may tende to the generalitie and absolutenesse of fuch kinde of couplings togither. Which, when all is done, your opinion (for any thing Casetanus concludes) is like to lie in the dust.

Exorcistes.

Yea, but Georgius he affirmeth plainely, that fpirits and ds- 5474.875. wels are not onely corporall and airie substances: but that they Et tom 6. probl. have in them also the power of generation, and can shedde 330. 331. forth feed for that purpose. Howbeit, when they come toa wo- mallefie. man (faith he) then they do contract, gather togither, or thicken Item, Beneditheir airie bodies : falhioning them fitte for the purpose which & Pererim. they

Francisc. Georg. tom. I. problem.

The third Dialogue.

Item, Gryllan- they presently affect, yea, and that also their of springs are produs. perly Gyants.

Item, Iacobus Orthodoxus. Wickerm.

lib.2.pag.304.

Notwithstanding Georgius his impudent and shamelesse lacobus Wierus, affirmation of a matter so shamefull, I will at no hand be de præfligys, drawne any longer to heare it, much lesse doe I give credite ib. 2.cap. 39. tenchus Eugu- vnto it : and which more is, I will neither defile my toong, inus, de pereni- nor infect your chafte eares with the filthic contagion therebilosoph. lib. 6. of, it being to impossible in nature, and to incredible in all found :ap.32. Dininitie. Howbeit, if any of the learned be further desirous to Otho Casman. beare this his groffe impudencie and foolerie more fully con-Angelograph. futed : I referre them ouer to the learned Treatifes of fuch as par. 2. cap. 21. have fifted that offensive argument unto the bran. More espepag.605. Arist . de gener cially, to the seuerall workes of Wierus, Engubinus, Casmananimal.lib.z. nus, Aristotle, Frisius, Scaliger, Cassianus and others: who cap.3. do enery of them to foundly beate downe this your Georgius Paulus Frifius. his groffe affertion, as I my selfe shall not neede to deale in Iul. Scaliger.

it at all. Cassianus. Hyperius, in

Lycanthropus. method. Theol. But yet Zanchius, a man of excellent learning, he not onely enclineth that way : but holdeth withall, this my opinion of corporall friis.

Orthodoxus.

Hieron, Zanch. Zanehim, imbraceth the fame I confesse as the more probade operibb. Dei. ble opinion in his conceite : but what manner of bodies, spirits, lib.2.cap.3. and divels should have, he doth not determine. That they pag.62. haue airy bodies: he feeth not (he faith) how the fame should be proued. But he verely supposeth, spirits and dinels to have other manner of bodies then either airie, or celestiall bodies: and that the substance of their bodies is more like to the substance of that heaven of the bleffed, which is properly called the Empyrial or fiery beauen. Thus this excellent learned man; he doth give (among others) his coniecturall opinion concerning the bodies of firits and dinels. A coniectural opinion I fay, very purposely confonant to that other opinion which himselfe and some others doe hold about the creation of Angels in that the forenamed, beauen of the bleffed. Howbeit, neither Zanchins, nor any

> Lycanthropus. Well, yet Zanchim and the other, they purposely encline

of the rest, do certeinly determine this matter in question.

to this my opinion; concerning corporall spirits and dinels.

Not fo. For whereas your felfe do certainly hold that firits and dinels are endued with groffe and airie bodies : Zanchiw, and some others suppose, they do rather confift of empyriall or fierie bodies as was shewed before, where also I haue purposelie put downe the speciall reason of this their coniecturall openion. Howbeit, for a further declaration heereof, I do answer Greg. Nazian, with Gregorie, Beda, Damascene, the Schoolemen, and others: fermone 2. who doe all jointly affirme, that even as the knowledge of fire of nis rits and dinels (in comparison of our knowledge) is veric excel- Sconoplas. lent and woonderfull large, although yet (in comparison of Greg. I. Roman. God ) the fame is but shallow and shorte : fo furely, those the in 106. lib. 2. supposed bodies of spirites and divels in comparison of our cap.2. earibly and palpable bodies, may fitlie be faide to be fpirituall, Beda,tom.z. whereas yet (in comparison of the omnisufficient, and incir- dei Sidulgear, eumscriptible fpirit of fpirites ) they may after a fort, be faide lib.2. pag.314to be corporall. And this our censure concerning corporall for cap. sei Tor rites; being rightly understood, as it ought to be (that is, be- annie. ing graunted comparatively) may very well stande with the Alexander truth. For certeine it is that Angels are not fpirites purely fim- Aphrodifem, ple, as God is most simple: neither are they infinite and incircum- 12. Metaph. 13. feriptible fpirits, as God alone is, but are marsballed within their Exercitat.6. proper dimensions and bounds. All which being graunted, it & alibi. doth not thereupon necessarily folow, that therefore Angels, Item exercit. they are not created incorporall & finite fpirits, and fuch as (after 359 fel. 2. their manner) are limitted definitively within their proper di- Angelographi mensions : but this rather followes thereof, namely, that there par. 1. sap. 3. fore firits and divels they are not most simple, most infinite, illo- pag-75cal, nor omnipotent powers. For, the specialls do alwaies retaine the common nature of their generall, and therein they fitly accord : howfocuer, by reason of some repugnant formes, they doe otherwaies diffent among themselues. And thus, your Fathers (you fee) both old and new, they are fully answered, concerning their supposed mannaging of this your opinion of corporal firsts or dinels.

Philologus.

Are you able Lycanthropus, to reply to his answere?

Lycanthropus.

I am veterly vnable. But fir, fith you fo confidently do hold

The third Dialogue.
that spirits and divels are incorporall: let vs heare your reasons,
and authorities concerning this point.

Orthodoxus

Luc.24.39.

Heb.1.7.

Pfal.204.4.

With very good will my reasons are these. First, spirits and divels have not flesh and bones ( saith Christ ) as you see me to have. Wherein it is very apparant, that, there is one substance of humane bodies, and another of firitual powers. Spirits, they have neither flesh nor bones : therefore, they cannot be comprehended with the fight of the eie, nor handled by the sense of feeling, both which are proper to the fensible perceiuing of humane bodies. Againe, the Lord (faith the Apostle ) hatb made his spirits his messengers: and his ministers a slame of sier. The which place, albeit David doth properly understand of the operation of winds : yet, for as much as the Apostle applieth the lame to the Angels, it is not to be doubted at all, but as the name Spirit, to likewise a firitual essence appertaineth vnto them. Againe, we read that a legion of dinels, namely, fixe thousand, fixe hundred, fixtie and fixe possessed the man in the Gospell, whom Christ delivered. But, if dinels be corporall substances, and doe essentially enter into the bodie of man, it is veterly impossible that there should so many be crouded together, and all contained at once within the narrow corners of an humane bodie.

Marr.5.9.
Legio of Details. 1

6666.

Some doe hold, there was (in deed) but one onely dinell in the possesses whose name was Legion.

Orthodoxus.

Math. 8. 28.

Marc.5.9.12. Luc.8.30.33.

Math. 8.31.

As though it were possible, that one onely dinell could be really inherent in two seuerall persons at once? Besides that, it is verie apparant in Marke and in Luke, that, there was not one but many dinels: yea; and Mathewallo (exchanging the name of one into many) he saith, the dinels besought Christ that they might goe into the heard of swine.

Exorcistes.

Sir, I onely have shewed you what some others doe hold: but, proceed in your purpose.

Orthodoxus.

Aug. Genes. ad literam, lib.7.cap.9. & 12.& 21. I proceed thus; The spirits or soules of men are incorporall: therefore spirits and divels are also incorporall. For, if the reasonable soule or spirit of a man, be not corporall in any respect, I meane, if it be neither solide nor palpable as are the earthie and terrestriall

and celestiall bodies: then without doubt, spirits and divels they are likewise incorporall, because they also are spirits. For, the Danem, in Ennature, and definitions of a spirit and a bodie, do altogither, and chir. Aug. sap. in every respect differ betweene themselves. And thus (be-19-fag. 179. sides those Philosophicall reasons which Physiologus propounded before) you have hetherto heard from the Scriptures, such severall arguments as doe verie plainely conclude the non being of corporall spirites or divels.

## Pneumatomachus.

Beleeue me Lycanthropsu, before we began this our conference, I doubted greatly of the effentiall being of spirits and dinels: Howbest now I am cleere in that point, and by this discourse doe farther perceive them to be admirable and woonderfull powers.

Lycanthropus.

Verie true as you faie. But fir, let vs heare I befeech you, your authorities also concerning this point?

## Orthodoxus.

With verie good will. Wherein I affure you, that this our opinion concerning incorporall spirits and divels, is generallie received in the church of God: approved by the consent of many Divines: and consumed fully from the Laterane Counces.

Lycanthropus.

For the generall receite thereof in the Church I make little doubt : but let vs heare now your seuerall authorities.

# Ortbodoxus.

Content. First, Dionysius writeth thus. Wee account not Dionysius, de (faith he) the celestiall and deissed powers or spirits, to consist of celesti hyerare innumerable feete, or to have a manifold countenance, neither chia, eap. 2, yet, to be like vnto lining and corporall creatures: albeit the facred Scriptures (in speaking of them) doe vie these Poeticall and fained formes.

Chrysostome, he saith, the Seraphimes are called spirits, that is, chrysostime incorporall, and supernatural powers. And a little after, he saith, Isa.cap. 6. they be called sierie or staming creatures; because their sub-stance is most pure.

Augustine he defineth them thus, Angels and dinels are spi-Aug. de cognite.
rituall pomers, incorporall substances, innissible, insemsible, reasonable, rere vita
intels cap.6.

The third Dialogue.

intellettuall, and immortall: the good ones, they are fining and impassible, the enill ones blacke and passible.

Theodoretus, in Genef.

Theodores, he faith that God created the vninerfall nature of incorporal substances: constituting, decreeing, and ordeining their faid nature to be intellectuall and also immortall.

Andreas of lerusalem, he saith, that Angels and spirites are Andreas Hierofolymitanus. all without their bodies.

Gregorie also, he faith in like fort, that fpirits and dinels they Greg.in Ezech. 16. I.hom.12. haue no flet.

Isidore, he faith that Angels and dinels, according to their Isidor.de sum. bono lib.1.cap.3 nature : are called fpirits.

Damascene, he faith that Angels and spirits are intellectuall Damascenus, de orthodoxa fide, substances, evermore mooneable and free, by the arbiterment of lib. 2. cap. 3. their proper power, incorporall, the ministers of God, obtaining immortalitie by grace, not by nature : the portraiture & bounds of whose substantiall being, onely the creatour of spirites, he knoweth himfelfe.

Carolus magnus, he faith the effentiall substance of Angels and Carolus magnus de imag.lib.3. dinels is immortall: because they be spirits by nature. cap.20. Vigerius Saonensis, he saith, that Angels are all of them spiri-

Marc. Vigerius tuall substances without any bedies at all, confifting of under-Saonenfis, standing and will: and therefore, they are everie of them cal-Decachordi, chorda,1.ca.18. led Angels as it were by a Christian name.

Culmannus he faith, that Angels are not corporall but spiritual substances : because they be spirits. For a spirit is not a substance sputat. Theolog. conficting of elements, or having flesh and bones: in which onely respect, the Scriptures do call them ministring spirits.

Briefly, Bernard he faith, the verie wals are ynable to withstand the Angelicall spirits: but that all bodies, (how solide or palpable focuer) they are voto them verie penetrable,

Loe, heere we have fummoned a grand-lurie, of ancient Fathers: who have all ( with one generall confent ) given vp their verdit, concerning the non being of corporall fpirites and dinels. Go to therefore Lycantbropus, what say you to them?

Lycanthropus. I faie they are all good men and true. Orthodoxus.

Well, then I hope you will yeeld this question, namely, that firites and ainels, they have not materiall bodies, peculiar to their effentiall being : but are altogither simple, and incorporall substan-

Leonard. Culmannus in dipar.I.fol.15. Heb. 1.14. συδιματα ASI TOUPZING. Bernardus, in eapite Miffus est, homil. 3.

Queft.36.

fubstances: and that therefore, their essentiall being in men, (if the same should be granted) can never be perceived by corporall sense, and so by consequence, no corporall possession at all.

Lycanthropus.

I yeeld no fuch matter vnto you.

Orthodoxus.

Why man, it was the determination, of that grand-Turie of Fathers, whom you acknowledge for good men and true. Whereupon, their verdit was foorthwith authentically recorded: and may not now (by any orderly course) be reuersed.

Lycanthropus.

It may be, they were to inconfiderate and rash in giving their verdite: and therefore, let vs heare your Laterane Councell concerning this matter in question.

Orthodoxus.

What man, must the credit of a grand-Iurie of Catholike Fathers be made to depend upon the approbation of a generall Councell? Wellthen, the Laterane Councell doth flatly confirme, that Angels or spirits, they are incorporall, created of God: magnum, and, were not eternall before al beginnings, but, created one— can. i. ly in time. By all the premisses then, you may plainly perceive by swaic of argument, by plaine evidence of Scripture, by authoritie of Fathers, yea, and by the whole confens of a generall Councell, that spirits and divels are incorporall substances: and, that therefore, if divels doe essentially enter into the bodies of men, as your selfe do fondly imagine, they enter not so by any bodies of their owne, because they have no bodies at all.

Lycanthropus.

Whether divels have bodies, or no bodies, it makes no great matter: verie certaine I am, they have a reall possession in men, and I prooue it thus. Spirites and divels, they can essentially assume to themselves, true naturall bodies: therefore they can essentially enter into the possession mans bodie.

Orthodoxus.

Are you fledde on the sodaine from the dinell his reall possessing of bodies, to his essential assuming of bodies? Can you find no fast footing to setle your selfe vpon: that you thus plodde hether and thither from point to point, as a man fearefully distracted, or suddenly fallen in a maze:

H

Yes sir, I have fast footing (I warrant you) for whatsoever I hold: although yet now, I rather desire to heare what you are able to say, concerning the dinell his essentiall assuming of true naturall bodies.

Orthodoxus.

Well, then I perceiue your store is not great: being thus constrained to spend on the stocke. Howbeit, because this matter wil craue a longer discourse, then the present time will affoord: let vs therefore goe take our natural rest, and meet here againe betimes in the morning, to discourse this point to the full.

Physiologus. Your motion is good for vs all. Philologus.

Very true as you say. And therefore, we three wil repaire to our Innes, to take our rest: and meete you (God willing) to morrow, by six of the clocke.

Orthodoxus.

Welthen, let vs forthwith arise, and depart.

The end of the third Dialogue.



# The fourth Dialogue.

#### THE ARGUMENT.

Whether Spirits and Diuels can assume to themselves true naturall bodies? What bodies they are said to assume? and how those Scriptures are to be understood, which be for this purpose produced.

# The speakers names.

PHILOLOGYS.
LYCANTHROPVS.
PNEVMATOMACHVS. EXORCISTES.

# Philologu.

Teanthropus? I have this night in my sleepe, beene so strangely troubled about thy last argument: as, if thou take heed to thy selfe, I verily believe thou wilt give them the soile.

Lycantbropus.

I am so perswaded my selfe: howbeit, if I be conquered therein, I have another in store that will trouble them more then that by a thousand fold.

Pneumatomachus.

Make much of your arguments against the intended skirmish, and all little enough: for, you are to encounter with sharpe sighted adversaries.

Lycanthropus.

Be as sharpe as they will: they shall be sure to receive as hot as they bring. But, behold where they come?

Orthodoxus.

What firs? God give you good morrow. You have preuented our purpose: which was, to have perused an author or twaine before your comming. Howbeit, sith you are all so readie: Goe to Lycanthropus, propound your argument to vs.

Lycanthropus.

I propound it thus. Spirits and Dinels, they can effentially assume to themselves true naturall bodies: therefore, they can effentially enter into the possessed mans bodie.

H 2

Physio-

We have hetherto denied, and your selfe was vnable to prooue any reall or substantial possession at all: and would you now thus cunningly infinuate some essential entrance of dineels, under the pretence of assumed bodies? Which assuming of bodies if it should be denied; would perhaps, be as hard to prooue as any the points before.

Philologus.

What fir? would you beare vs in hand, it were hard to prooue that the diuelt can assume to himselfe a bodie? That was never yet doubted of any: and dare your selfe vndertake to denie the same?

Physiologus.

I vndertake no absolute deniall thereof: but onely do here make it a Question. Howbeit, sith your selves are so resolute concerning this point: doe tell me what bodie the divell doth assume to himselfe. Whether, a true natural: or phantasticall bodie?

Pneumatomachus.

Surely, a true natural bodie : or none at all.

Phyfiologus.

If a true naturall bodie, then tell me further, whether it be a bodie created before: or, to be newly created?

Lycanthropus.

It is a bodie created before.

Physiologus.

If you hold it a bodie created before, then tell me yet forther, whether you take it to be a lining: or dead mans bodie?

Exorciftes.

I take it to be fome living mans bodie, if any at all: elfe, how should it possibly serve the divels purpose?

Physiologus.

I woonder, you should so grossely imagine an impossible matter. For, where bath the dinell received power from the Lord: to dispossessel living soules of their organical bodies? And, what must become of that living mans soule: all the while the dinell assumet his bodie it selfe, to serve his mischievous purpose? Moreover, it is verie absurde: to suppose that the dinell ean possibly assume to himselfe any living mans bodie. Because the Lord hath so vnchangeably established such an inseperable

ble vnion betweene the foule and bodie of a lining man : as, vnleffe the bodie and foule be substantially vnited together, that man may not truely be termed a lining man. And which more is the foule and body are fo inseparably conjoyned by the creation of God: as, no one creature in heaven or in earth may possibly disloyne them, before the finall separation of life, according to the determinate councell & appointment of God. Briefly, be it supposed that the dinell could in deed assume to himselfe some lining mans bodie, and could also for the present, extenuate the fame, and transforme the substance thereof into Spirituall congellations, as Tatianus affirmeth ; yet, this is verie Tatianus concertaine and a generall rule, that, two fubitantial formes can- tragrecos. not possibly be inherent together and at once, in one and the 4.physic. 2. selfe same subiett. And therefore, to bring the substantiall de anima, forme of a dinell without feeling, into the substantiall body of a man without either killing or hurting, and which more is, to transforme the same into such a slender and impalpable substance as cannot of the possessed him felfe be sensibly perceived or felt, no not at the first entrance into him : it may well be vnlikely, but very certaine I am, the same is vtterly impossible for all the dinels in belt to accomplish, fuch hard hap they haue, in assuming a living mans body.

Pneumatomachus.

For my part, I rather suppose that the Dinel doth assume to himselfe some deads mans bodie.

Physiologus.

This your supposall is no lesse absurd then the orher before. For first, if that bodie which the Dinel doth assume, be the body of a dead man departed long fince, then furely, it is an hundred to one, that, that felfesame affumed bodie is either eaten with wormes, and fo, vnfit for the feruice: or is elfe fo putrified with loh.11.39. filthie corruption, as the Dinel (by entring into any therwith) must needes poyfon the poffessed man voto death. Againe, if that assumed bodie, be the bodie of a dead man but lately departed this life: the Dinel then, by assuming such a newly departed bodie, must be supposed to appeare in a white winding sheete, as he was heretofore thought to appeare vnto Saul, in Samuels fup 1. Sam. 28.14. posed bodie with a mantel about bim, & must so (for the present) forfake that his supposed forme, which the Poets and Painters doe hold to be griefly and blacke. Befides that, in supposing

I.Cor.6.13.

1.Cor.6.15. I.Cor.6.19.

Otho Casman. Augelograph. par. 2.cap. 18. pag.528.

Deut.32.39. I.Sam. 26. Pfal. 36.9. Ich.5.21. Act. 17.28. Kom. 4.17.

the Dinel can affine to himselfe the bodie of a man, you doe therein very grotly oppose your felfe to the bleffed Apostle: who faith most confidently that mens bodies are created for the Lord himselfe, and not for infernal Spirits. That, they are the members of Christ, not the mantions of Belial: the temples of the holy Ghost, not a dampeon for Dimels, a stie for Satan, not an babitation for Helbounds. Briefly, if the Dinel doth assume to himselfe, some dead mans bodie, whether long since, or but lately departed: we mult (by this your supposall) imagine a refurrection of bodies before the generall judgement, and therein alfo, must attribute to the Dinel, that absolute power of raising the dead, which only is due and proper to God, and fo, by confequence conclude, that the Dinel can accomplish and worke true miracles. Whereas the Lord only is able to take life from the dead, and to restore them againe unto life: which is such a miraculous worke of the omnipotent God, as by an infallible consequence appropueth the Deitie. Seeing therefore that by this your supposal you doe in effect but Deisie the Dinel: bee foorthwith ashamed to hold, that Spirits have power to assume to themselves the bodie of a man alreadie created, whether dead, or aliue.

Lycantbropm.

You grant then, that the Dinels doe affume to themselves fome vacreated bodie?

Physiologus.

I grant no fuch thing. For, how is it possible, either Dinel or Angel should assume that which is not at all : or that they should take to themselves, a bodie not yet existing in nature? Philologus.

Very true. But after the creation of fuch an effentiall bodie: you doe then confesse, the Dinel may assume such a bodie?

Physiologus. I confesse no such matter: vnlesse you first shew me by whom those selfesame supposed bodies should be essentially created: whether by God: or the Dine!?

Exorcistes.

They are furely created by God, or not at all : for the Lord onely alone is the greator of all things.

Phyliologus. Though the Lord in deed, be the Cressor of all things, yet doth The fourth Dialogue.

doth it not necessarily follow, and your felfe shal never be able to prope, that he is also the Creator of these things : And, how dare you then fo confidently auouch; that thefe your supposed bodies for the service of dinels, are essentially created by God?

Exorcistes.

God is of infinite power : and therefore may doe it.

Phyliologus.

Your may be, concludeth nothing at all. Neither doe we diffute what God either may, or is able to doe: but what (in deed and in truth) he doth certainly accomplish. And, albeit the Lord (I confesse) be of infinit power, yet is his faid power restrainde to his will: for what seener the Lord willeth, that doth be Pfal,132.6, in beauen and in earth. So then, vnlesse you can shew the Lords word to witnesse his will concerning such extraordinarie creation of bodies for the service of Satan: whatsoever your selfe shall haplie imagine that God may doe, therein, you must yet give vs leave to doubt of the doing thereof in deed.

Lycanthropus.

But, why may not the Lord for the execution of inflice: Question create them fuch bodies?

Physiologus.

First, because the Lord hath infinite meanes besides, and Befoontio. thole also of more excellent maiestie for the execution of infice : and therefore, he stands in no maner of neede to haue fuch a patched supplie. Secondly, for that the Lord will neuer do that; which may any wates witnes against himselfe. But, for Gen. 2.2.3. him to create fuch effential bodies afresh at the pleasure of the Exed, 20.11. dinell, and so oft as he pleaseth: doth derogate greatly from and 30.17. the certaintie of that facred truth which fealeth vnto vs, the Deut. 5.14. certaine accomplishment of all bis workes what soener in sixe daies space, and the undoubted coasing from all his labors the following day. Moreover, to hold for infallible truth, that those your supposed bodies for the service of Satan must in any case be created of God: what doe you elfe in effect, but thereby conclude the Lord him felfe to be flauishly subject vnto Satan his Math.4.3. accurred commaund, in creating him bodies afresh, and so oft as feemeth him good ? Briefly fith the glary of God is the maine Pro. 16.4. end of all bis creation: what one glory may possibly redounde Rom, 11.36. to the Lord, by creating fuch your supposed bodies as (being Col.1.16. altogether by Satan abused) are prepared neither to destruc-

H 4

tion nor glorie? And therefore, it is groffe impietie, or rather an horrible blashemie for any to hold, that the Lord alone must be the Creator of any such effentiall bodies, as your selfe and some others suppose the disell doth assume to his service.

Lycanthropus.

It is certaine then, that those affumed bodies are created by Satan him felfe.

Physiologus.

In legenda aurea.

Magist. sentent. lib. 2. dist. 7.
Lucas Lossius, In Euangelia dominic. fol. 421.
Act. 17.28.
Col. 1.16.
Lucas Lossius, in Euangelia dominic. fol. 505.

Roginald Shot,

79. diables in his discouerie
Capitane du of witherast,
nobre infinite ib. 16.cap. 2.

Ic, autres

pag. 377.

It is even as certainly fo, as that S. Donston did hold the dinell fast by the nofe with a paire of pincers, the very first day he appeared vnto him in fuch an assumed bodie: wherein Donfron lerued the Dinell of trust, and according to his due defertes: to teach him to be medling with the worke of creation, before he had gotte a Comission from God. But, alas, Lycanthropus, are you not highly ashamed, to hold so maine absurd and horrible impieties, or rather fuch execrable and intollerable blafthemies? For, be you throughly affured of this, that your selfe imagening the dinell a creator of bodies, you doe thereby afcribe ento him a supernatural power : and therein alfo doe attribute that vnto divels, which onely is due vnto God, because creation of substances was never yet graunted to man or Angell, much leffe vnto dinels. Besides that, if it were in the power of dinels either to create, or assume to them selves esentiall bodies at pleasure: it is not then to be doubted, but that (fuch and so endlesse is their malice towards men) we should shortly have the whole world replenishe with corporall dinels, yea, and their number would farre furmount the number of men, if all be true that is fet downe in Salomons notes of coninration. Wherein are named seauentie nine principal dinels: bauing enery of them vnder them and at their commaund, fome tenne, twentie, thirtie, fortie, fiftie, fixtie, feauentie, yea, and some of them eightie legions of dinels at the least. So then howfoeuer your felfe shall otherwaies dreame of a power in Satan for affaming of bodies: fith they can be no fuch bodies as are newly created either by God or the dinell: fith they can be no bodies created before : fith they can be no bodies of men either dead, or aline: it must necessarily follow, that those imagined bodies which the dinels are supposed to assume to them felues, they are (in deed and in truth) no true naturall bodies.

It is like then, that the dinels, they do onely affame to themfelues but a phantastical body.

Phy Gologus.

And it is like then, that the dinels, they have onely in men, but a phantasticall possession: which is the very same issue you were brought vnto before, when we discoursed of the mental possession of dinels.

Philologus.

How now Lycanthropus, are you brought to a non-plus be-

Lycanthropus.

I wot not I assure you, which waies to winde my selfe out from these windings and turnings: howbeit, for any thing hitherto heard, I will never believe but that the dinell can assume to himselfe a true naturall bodie.

Orthodoxus.

What man ? will you with fuch fetled pertinacie dwell in your opinion: not having found reason therefore?

Lycanthropus.

Yes fir, I haue reasons and anthorities both to support me therein.

Orthodoxus.

Let vs first heare your reasons?

Lycanthropus.

With verie good will: wherein first from the like, I doe reason thus. The good Angels of God, they have appeared to men in assumed bodies: therefore spirits and dinels, they may also appeare vnto men in assumed bodies.

Orthodoxus.

Your argument is faultie; the same not consisting of things
essentially alike in every respect. For, neither have the infer-Tob.8.3.

nall divels those heavenly priviledges which the celestial An-2. Pet. 2.4.

gels enioy: neither yet are they equal with them in knowlude, 6.

Revel. 20.1.2.

ledge and power. So as, although the good Angels doe someother Casman.

times assume to themselves essential bodies: yet doth it not neAngelograph.

cessarile folow, that therefore, the evill Angels or divels are par. 2, cap. 5.

able to do the like. Againe, howsoever the good Angels have Quest. 1. pag.

(at some time) assumed essential bodies: yet doth it not appear,

and your selfe cannot proove, that they created those bodies

Questio.

Respontio.

obiectio

106

themselues, but by the provident power and appointment of God, they had them from elfe where for that speciall service whereunto they were fent. Moreouer, there is no found consequence in this, viz. Good Angels, they do visibly appeare vnto men in assumed bodies: therefore enill Angels they doe the like. This I fay doth not folow : because of the good Angels appearing in visible bodies, we have had often and manifest experience, but of the enill Angels appearing fo, no example or instance at all can be given. Briefly, your argument is but a Aposse, ad esse. deceaucable Elench, from a may be, to the being indeed: whereof no certeine conclusion can folow. For thus you reason. Good Angels have appeared to men in assumed bodies: therefore spirites and Dinels they may also appeare vnto men in assumed bodies. This your (may be ) concludeth nothing for certaine. Whereas you should have argued thus. Good Angels appeare in assumed bodies, therefore forits and dinels do appeare vnto men in assumed bodies: but then your consequent woulde have been over-hard to prooue, and besides that, it is the very queftion it felfe. By the premisses then it is very apparant, that this your first reason hath in it no reason at all to support your opinion.

Lycanthropus.

But, fith it is certeine that the good Angels doe oftentimes appeare in assumed bodies: why should not firites and divels be able to do the like?

# Orthodoxus.

As though, because the omnipotent God doth furnish and endowe his heavenly meffengers with fensible bodies, when and so oft as feemeth good to himfelfe; therefore, every impotent and infernall firit or dinell is able also, to do the like at their pleafures?

Lycanthropus.

Why may not the Lord do as much for fpirits and dinels?

# Orthodoxus.

The Lord may do whatfoeuer he please: that it will be his good pleasure to do this which you dreame of, who can certeinly fay ! His pleafure in the one hath beene made apparant voto vs by often experience : for the other we have neither worde nor promise, nor example, to my remembrance.

Exer-

Yes, there is a plaine proofe heereof in the Pfalmes: where Pfal.78.49. Danid faith plainly that the Lord powered foorth the fiercenes of his wrath upon the Egyptians, by fending his early Angels among them.

Orthodox w.

What understand you by the euil Angelthere?

Exercistes.

Those spirits and dinels wherewith they were dailie tormented.

Orthodoxes.

Consider diligentlie the flory concerning the Egyptian Exod. 7.69e. plagues, and tel me where you find any one dissel afflicting and 8.69e. them: nay, telme what one plague was among them, which and 9.69e. was not inflicted upon them by the message and ministery of Moses and Aaron. And therefore, you are deepely deceived in mistaking these words, by sending the Angels or messengers of mittendo minerials. Which place, Tremellins understands not of spirites and cios malorum. Dinels sent among them: but of Moses and Aaron rather: Psal. 78.49. whom the Lord sent to the Egyptians as his only Angels, that Tremelibid, is, the only messengers and executioners of all those his emils which were cast upon Egipt. And, this sense is (in my opinion) according to the purpose, coherence, and scope of the Psalme at selse.

Lycanthropus.
But, it is as Exercistes faith, in the only ar translation?
Orthodoxus.

It is true, and therefore let it so stand as he faith, for emil Angels: I meane, for spirits and dinels. But, now tel me withal, how much this place doth make for the assuming of badies by spirits and dinels: Thus you reason. The Lord sent his emil Angels among the Egyptians: therefore, spirits and dinels they assume to themselves what badies they please. This emsequent hath in it no sequel at al: and it is quite contrary to the words of the text. For Daniel saith not that the Lord sent his emil Angels essentially into them, but among them, I meane the Egyptians: which proucts nothing for Saum his assuming of badies.

But yet, we have a notable example concerning this point, Genef. 3.1. from the direct his tempting of Enal in the fergens.

Ortho-

Wel, go to, frame your argument.

Exorcistes.

I frame it thus. Satan he did put vpon him the body of the ferpent, and spake very sensibly in that selfesame serpent therefore, spirits and dinels they can and are able to do the like with any body els whatsoeuer.

Philologus.

Maister Orthodoxus? this argument I beleeue will set you hard?

Orthodoxus.

Not so hard as you thinke, by then the ambiguous termes are opened more plainely. And therefore, doe tell me here, what you meane by satan his putting the serpents body upon him?

Exorcistes.

I meane this: namely, that he did really and effentially enter into the very effence and substance of the serpent it selfe.

Orthodoxus.

Then it must follow by necessary consequence, that the dinel himselfe did essentially become the serpent in deed: or the serpent essentially the dinel at least, during the whole time of that action.

Lycanthropus.

Yea, what elfe?

Orthodoxus.

Do you aske me what else? I aske you for answere, whether your hart be so deeply bewitched with blindnesse, as you cannot perceive the absurdity hereof: it beeing so apparantly evident to all the world? For, is it possible thinke you, that the divel should be able vetterly to annihilate the essetial being either of himselfe, or of any other creature under the heavens? Or, is it likely that satan can cause himsele to be a divelor no divel: and the serpent to be a serpent or no serpent, when, and so oft as it pleaseth himselfe? If this were certainely so, what one creature in all the world could any long time continue in that proper estate wherein it was first created of God? For, the divel hath wil and malice enough to do mischiefe, if he had but that absolute power to accomplish the same. Moreover, from satan his assuming of the serpents body alone, you doe plainely conclude

conclude an absolute power in divels over all other bodies else whatioeuer and fo, from one persicular example you do cunningly gather a generall conclusion thus. Satan, he did effentially affume the boar of the forpent therefore, firits and dinels can essentially assume what bodies they please. This argument is vtterly vntrue in euery part. For first, whereas I plainely deny that the dinel can to effentially assume a body, the which thing you should prouc your selfe by a pitifull begging of the cause in Petitio principy question, do take it as graunted, and thereupon, would proue the same by the same, attributing also to the divel such an abso- Idem, per idem, lute power therein as is veterly impertinent to any creature, and thereby also you doe highly derogate from the divinity and power of God. Secondly, your argument also is faulty, in that it concludeth more largely then was put downe in the premisses: namely, from one particular practize of fatan it concludes an absolute power (as was faid ) ouer al bodies what soeuer, which rsa decemeable kind of reasoning. For, albeit we should grant (which will neuer be proued) that fatan had for that once, fome speciall preuiledge granted from God, and did thereby also, essentially enter into the very essence of the serpent as your felfe suppose : yet doth it not folow, that therefore firits and divels they can also essentially assume to themselves what bodies they please. Howbest, to the end we may the more directly and plainely proceed, doetell me whether it was the dinel alone, or the ferpent alone, or the dinel and ferpent together, that gaue the onlet upon Enab in that temptation?

Philologus.

It could not be the dinell alone: for he is not named at all in the action.

# Orthodoxus.

If he be not named at all in the action: how comes he then to be charged for the principall author in that felfefame action?

Exorciftes. In other places of feripture, his malice that way is mightily Wifed. 2.24: tainted, and himselfe accused for a murderer from the beginning: although in the historie of Enabs tentation he be not precisely named any author at all.

## Orthodoxus.

Yea, but how can those places of Scripture, in anie sounde reason impose the blame of the action upon satan himselfo: if neither

neither absolutely, nor properly nor bistorically, nor Allegorically, nor metaphorically, nor any waies else he be specially named in that very bistorie of Enabstentation, wherein the altion it selfe with the seuerall eircumstances is fully and plainely expressed:

Exercistes.

Moses (you know) doth not set downe the story of the Bible at large: but onely compiles the same in a summary abridgement.

Orthodoxus.

But, that action especially being so waighty a matter, was necessary to be knowen in every point: and therefore it is not to be doubted, but that the history concerning the same is so exactly set forth with every circumstance, as that any man may be able to judge of the principall actors therein at the least. So then, although the divel in that history be neither absolutely, nor historically, nor properly expressed by name: yet must we acknowledge him to be therein allegorically and mentaphorically set forth at the least, or otherwaies impose no blame upon him at al concerning the action.

Lycanthropus.

Yes, even by that selfesame story he is allegorically or metaphorically set forth in the serpent.

Orthodoxus.

Then was it no natural serpent, but the dinel himselfe metaphorically set forth by the name of a serpent: who gave the onset upon Euch in that tentation. For, by allegories and metaphors there is enermore some other thing ment; then that which is literally expressed.

Lycanthropus.

But yet for all that, the ferpent is said to have tempted Euah. Orthodoxus.

That is, the dinel alone metaphorically set forth (as you say) by the name of a serpent: was he that tempted our grandmother Enah. I proue it thus. If in that action, the dinel himselfe be not historically and properly, but allegorically and metaphorically called a serpent, because he is most crasty and subtile, then vndoubtedly, the objection of a serpent is very inconvenient; but, the antecedent is true, and therefore also the consequent.

Exorcistes.

Proue your antecedent.

I wil. First (besides that which you grant your selfe) it is an 1/4.11.6. accustomed thing in the facred feriptures to vie, the names of Am.4.1. other creatures in setting forth to our sense, the intellectual Luc. 13.32. creatures themselves. Hereupon it is, that (in the Apocalypse) Apoc. 12.3. the (dinel by a perpetual allegory) is called a dragon or ferpent: 45. and therefore in this bistory of Enabs tentation by the like per- and 13.1.4.11. petuall allegory he is also called a ferpent. Secondly Moses (in and 20,2, that action ) doth purposely intitle the dinel by the name of a ferpent : because ( by his effectuall creeping into the interiour 2. cor. 11.3. fenses, as also, by infecting mens minds with venemous perfwafions) he doth very lively represent the nature, disposition, and qualities of the venemous ferpent. Thirdly, the ferpent that Genef.3.I. tempted Euab in paradice, is there faid to be more subtile then enerie beafte of the field: the which ( if Philosophers writings be true) cannot be truely auduched of the naturall serpent. For there are many other creatures more fabrile then fhe: & therefore, it must needs be ment of the spiritual ferpent. Fourthly, Gen.3.1.3. Mofes doth therefore purposely attribute speech to the serpent which tempted Enab : to the end we (knowing by experience, that speach cannot properly accord with a naturall ferpent) might the rather be induced to beleeve that the fame must metaphorically be understood of the spiritual serpent. Fiftly, the punishment inflicted by God, hath no conveniencie Gen. 3.14.15. at all with the naturall; but with that infernall figured ferpent the dinell. For, neither can the going vpon her belly, nor the eating of dust be any punishment at all to the natural ferpent; because (before the tentation) both those properties were peculiarly alotted vnto her, the taking her name from her Serpens, a creeping condition. Neither yet may we imagine that the faid ferpendo. Serpent (being of some better forme before the tentation) was Indor. de summe then (by the just judgement of God) transformed into a viler bono, lib. 3. proportion, property, or shape: she being in the historie of the Gen. 1.25.26. creation accompted among the creeping creatures. Laftly, Moses he makes no mention at all of the serpents comming to Enab about that busines, nor of her departure after the action, nor of any one speciall propertie whereby she might be effentially discerned to be (in deed) a true naturall serpent, no nor of any manner amaze, or fodaine feare in Enab at her fodaine approch & extraordinarie freach; whereas yet Mofes him felfe, Exod. 4.3. was

The fourth Dialogue.

was afterwards horribly afraied at the onely fight of a ferpent. So then, by all the premises it is very apparant, that it was the Estoit le diable et no dinell him selfe and no naturall serpent, who set upon Euch in that tentation, he being onely metaphorically fet forth by the name of a ferpent : and therefore had no need in that action, ef-Sentially to assume to him selfe the body of a natural serpent, for the better accomplishment of the entended bufinesse.

Exercistes.

Gen.3.1.14.

pas le l'expent.

Sir? if by the onely name of a serpent, you will needes metaphorically understand the dinell: how then should some of the words in that storie accord with the nature of satan? As, where it is said that the serpent was more subtile, and was cursed about all the beasts in the fielde : and that she should goe upon her bellie, and eate the dust of the earth all the daies of her life. Can any of these things be properly applied to the dinell? Was the diwell before this, of an Angelicall nature : and must be be marshalled now, with the brute beafts of the field? Hath faran a belly to goe vpon now: being but lately an incorporallereature? Feedeth the dinell now upon the dust of the earth like a creature that lives by naturall nourishment; or, hath he the daies of his life determined now : being not long fince an immortall substance? These speeches you see, they cannot be properly applied to the dinell: and therefore abfurd to fay it was fatan, metaphorically fet forth by the ferpent, who fet vpon Enab alone in that tentation.

Orthodoxus.

Tho. Aguin. in I.part. Summa, I.queft.art.10. Amand polanus de verbo Dei Didascalia, pag.54. Aug. ad Gen. lib. II.cap. I.

Augustme Zudg.9.8.9.60.

Gregorius in moralibus.

You gallop away with the matter as if you were certainely fure to get the goale: but, take heed to your footings for feare of a fall. And feeing you vrge me fo strictly with the literall in Syllog. Theff. fenfe, do here tell me I pray you, whether all things fet downe in that historie, can (in any literall sense) be possibly applied to anaturall serpent? If not, why them should it seeme strange vnto any, that the most pointes in that action be allegorically expounded! Howbeit, to be filent my felfe; you shall heare what Augustine and some others doe say concerning these matters. When any thing (faith he) is found in the Scriptures which cannot (without an absurditie) be possibly interpreted literally: that thing without doubt, is poken figuratively, and must receine some other signification then the bare letter doth seeme to import, For (laith Gregorie, ) when the order of the historie becommeth

commeth defective of it selte in the literall sense, then, some misti- G. Alley inhis call sense as it were with wide open dores, doth offer it selfe : yea, and poore mansis that misticall sense must be received in steede of the literail sense brarie, 189. it (elfe. And therefore (laith Peter Martyr.) that malediction or Pet. Martyr, in curse which the Lord did cast on the serpent, must be allegorically Gen.3.1. undestood of the dinell: and those things which seeme properly to accord to the serpent in deed, must metaphoricallie be transferred to fatan understood in the serpent. And according to this infal- lib. 11.cap.9. lible rule, Augustine him felfe he putteth a plaine differencebetween the Lords speach to Adam and Euah, and that which he gaue to the ferpent, affirming the first to be literall, and the other allegoricall: because else (faith he) it should seeme abfurde to offer a vocall freech vnto a bruite beast without vnderstanding. And accordingly he gives an allegorical fense con-Aug.lib.in Gen. cerning that action, saying: Onely, that temporarie punishment of contra Manich. Satan is here fet downe, which ought to be a watchword and terrour Tho. Aquinas unto us: and not that eternall vengeance which is reserved for him 2.2.quest. 165. in Hell against the generall judgement. And therefore, where it is saide. Thou are cursed aboue all the beasts in the field, there the verie bruite beafts (to the horrible confusion of faran) are preferred before him; not in absolute power, but in an especiall regard of that happy continuance and timely conferuation of their originall nature. For, the beafts of the field they doe not forgoe any heavenly happines which they never yet had: but they continue foorth their course in that selfesame primary estate which they tooke at the first. Againe, whereas it is said, upon thy belly shalt thou goe: the meaning is, that Satan should Gregor morals creepingly prevaile against such as are carried headlong with 110.20. carnall affections, which is meant by the belly. Againe, where it is faid, thou shalt eate the dust of the earth all the daies of thy life: the meaning is, that fuch onely as delight in earthly defires, should become an appointed prace for the dinell, while the world doth endure, which is termed the daies of his life. By this then you fee, that those things in the storie which are thought properly to appertaine to the ferpent : may yet (in an allegori. call sense) be fitly transferred to the dinell understood by the ferpent. The rest of the matters are so pertinent to fatan him- Genefig. 1. felfe, as ( without great violence done to the text ) they may 4.5.15. (at no hand be applied to the naturall ferpent: and therefore, for any thing hetherto heard, the dinell ( in giving the onfette

The fourth Dialogue. 114

vpo Enab ) he had no need at all, effentially to infinuate bingfelfe into the bodie of a ferpent, fith he might by himfelfe alone. verie sufficiently accomplish that worke.

Pneumatomachus.

Doe you hold it for truth, that the dinell (in that action) did not vie the ministerie of the serpent at all.

Ortbodoxus.

What I doe hold therein, shall hereafter be heard. Onely, (because your selfe doe so confidently infift upon satan his essentiall assuming of the serpents bodie at his tempting of Enab) I have here (as it were by the way) very apparantly proued, that (for any thing you are able to propound to the contrary) the dinell he might easily effect that worke by himselfe alone, without any helpe of the ferpent, as you have heard by the former auctorities, and may yet have the fame further confirmed by Cyril him felfe. Who doth flatly affirme, that the ferpent was no true and naturall serpent in deede, but onely the forme and shape of a serpent: under which the divell him selfe did talke with the woman, and wherein also he did undergoe the curse of God denounced vpon him. And I pray you, what abfurditie, impietie, offence, or inconvenience were it at all for any to hold that Mofes (vnder the person of a poysoning serpent) did metaphorically fet forth the dinell himselfe who poysoned Enah? From whence comes it elfe that the dinell is called a viper or ferpent, and his children the generation of vipers? but from that first description which Moses makes of him in this selfesame action? There are none fo groffe (I suppose) as to dreame that the dinel is a materiall ferpent: nor any fo madde, as to imagine that the wicked are the the generations of Inakes and vipers according to the Isterall fenfe? Briefly, let this action concerning Enabs tentation be conferred exactly with that description and Apoc. 12.3.4.7. dealing of faran fet downe in the Apocalypfe; and tell me who will not conclude, but that it was the dinel himselfe metaphorically fet foorth by the ferpent that tempted Enah. And in confideration hereof, he is there purposely called not simply a ferpent, but that old ferpent: which name it felfe is afterwards exegetically expounded by the dinel and fatan, who deceived the world, and was a murtherer from the beginning.

Cyril.lib. 3. contra Iulian. Apostat.

Apoc. 12.9. Math. 3.7. and 12.34.

10.12.15.17.

Apoc. 12.9. and 20.2.

Philologus.

If it was no ferpent (as you fay) but the verie dinell himfelfe that

The fourth Dialogue.

115

that tempted Enab: why then is he not called by his proper name in some part of the bistorie concerning that astion.

Orthodoxus.

It was vindoubtedly the divell himselfe that tempted Euch; Tremel,in whose name (faith Tremelling and others) was purposely con- Gen.3.1. cealed by Moses, in an especiall regard of the simplicitie and in Gen.3.1. rudenes, of that prefent people, to whole fleder capacities he fets Reginald Skot. foorth the matter in forme of a Tragedie: producing the Lord, in his discourse the ferpent, the man, and the woman, as afters therein, to the of witcheraft, end our weake vnderstandings might be the more sensibly 11.7.pag.537. enformed concerning that matter. Howbeit, because in the historie of the creation there is no perticular mention of Angels or firits: therefore the proper name of the dinei is heere especially concealed, and himselfe is metaphorically described Pet. Mart, in under the ferpent, leaft, they (hearing in that action, of fome Gen.I.I. spirituall substance vnheard off before ) might happily haue a Tremel, in Gen. window fet open to prophane curiofitie; and fo, either fall in- cap.3.1. to groffe Idolatrie, or runne with the Maniches, into the palpable errour concerning two fundry beginnings, or creators of things. By all the premises then it is verie apparant, that (notwithstanding the contrary opinions of some) I should commit no abfurditie at all, in auouching that Satan himselfe alone gaue the onfet vpon Enah: having some speciall reasons, the In Reginald testimonses of fathers, yea, and the opinion also it selfe verie au- Skot his discothentically prinileged in our English church by publike au-craft. thoritie.

Lycanthropus.

Notwithstanding your auctorities and reasons whatsoever, I will never be perswaded that the divell alone did set vpon Euch.

#### Exorcistes.

And surely (whether the dinell alone or not) I will neuer beleeve it was the ferpent alone that did it: both, because ferpents and fnakes could never properly speake, and for that the 10h. Calnin.in enimitie which was put betweene them two and their feed, may not Gen. 3.15. possibly be understood of the snake and her broode.

Orthodoxus.

The common received opinion is, that it was the dinell and Magist. senferpent together: whereunto also I doe willingly subscribe: tent. lib. 2. di-Partly, in an especial regard of two other places of Scripture, sinct. 21.

I 2

which

154.65.25. 3. Cor. 11 3. נחש בהשמי rel. Whi.

which feeme to encline to that fenfe : and partly alfo, for that (in the originall) the very name of the serpent importeth so much, the being called, nachash, of nachash, or nichesh, that is, to dinine, or to charme, Signifying thereby, that the dinell(according to the very purport of the name it felfe ) did (as it Aug.lib. 14. de were) fo bewitch, and fo charme the ferpent, as that (through his craftie suggestion) the was very well able to propound fuch a dinination or foothfaying, as did prefently circumuent and deceaue our graundmother Enab. But goe to, let it be dif. lib, cap, 27, graunted that the dinell and the ferpent together gave the on-

ciuitat. Dei, cap.II. Mofes Barcephas, de para-

let vpon Enab: & now tell me in what maner they wrought? Lycanthropus.

In this manner, First, the diwell he entred effentially into the ferpent: and then after, he vied the ferpents toong, to fet the temptation an end.

Orthodoxus.

But, how doe you certainely know that the dinell did effentially enter into the ferpent?

Lycanthropus.

How doe I know it? even by the apparant effects thereof: for, how came it to passe that the serpent did speakevnto Enah? Orthodoxus.

Could not the dinell apply the ferpents toong to his purpose; vnleffe he did first effentially enter into her?

Lycanthropus.

No, how is it possible he should?

Orthodoxus.

Why how doth a minstrill make his pipes to found what he please? doth he essentially creepe first into the bagge it selfe, and then tune the pipes to his purpose : or doth he only dispose the found by his breath?

Philologus.

What, how now Lycanthropus? I beleeve you have heard fuch a fit of mirth, as if you daunce after the fame but a while: your opinion concerning the effentiall assuming of bodies will be driven out of doores.

Lycanthropus.

Not fo, For howfocuer a minstrill might (by his breath alone) be able to cause the pipes to squeake, yet could he neuer distinguish the notes valesse with his fingers he kept the fene-

rall stoppes: howbeit, spirits and dinels are incorporall creatures, having neither fingers nor hands, nor any member else to frame the words.

Orthodoxus.

Well then, thus much yet you confesse by the way, that a minstrill by his onely breath may cause the instrument to give foorth some sound: how soeuer vnable to distinguish the tunes. Goe to, what say you to the trumpeter: he vieth no helpe of any one member at all to distinguish the sounds saue only his incornation. breath: and yet, only therewith he causeth so certaine a sound, as every one that he are shim, can tell what is played or sounded. Now then, if it be possible for a reasonable man, thus to applie a dead instrument at his pleasure to serve his turne without any essential creeping into it: why should it be deemed impossible for an intellectual power or dinell, to apply to his purpose the toonge of his living instrument, (the serpent I meane) in the tempting of Enah, without any essential entring into her at all: And therefore, let vs he are other reasons of more waighty importance or otherwise, put an end to this present discourse,

Lycanthropus.

The Angell he assumed essentially the body of Baalams Asse, Numb. 22. 28. and did sensibly speake in that selfe same body: therefore, spirits and dinels they can also assume essentially such natural bodies, and worke in them the like natural actions.

Orthodoxus.

How know you it was an Angell that spake in the Asse?

Exorcistes.

There needs no manner of doubt to be made thereof: for Lyra, Martyr, Zanchius, Casmannus and many other besides doe lointly affirme it.

Orthodoxus.

Because those learned men do iointly assirme it, you therefore imagine their said affirmation to be such a threefold cord Eccle. 4.12.

as cannot possibly be pulled a sunder. We are not sworn vnto men,
but vnto the infallible truth of lesus Christ: and therefore
(seeing no one warrant for that their affirmation) I am greatly induced to doubt of the truth thereof. The reasons why I
differ from them, are these. First, by the very text it is plaine,
that the Lord himselfe he opened the mouth of the asse. Second-Numb. 22.23.

ly, Moses (in that place) putteth not downe the word Elohim,

T18 The fourth Dialogue.

ידורה

which although it fignifies God, yet sometimes also it is vsed for Angels: but he hath only the word lebouab there, which word (throughout the scriptures) is neuer attributed to any but the Lord himselfe. And therfore, fith the text doth avouch that only Iehouah himselfe did open the mouth of the Ase: I fee not how any man should dare to affirme that the same was done by the Angel. Befides that, the very coberence and course of the historie doth plainely conclude that the Angell (spoken of there) could not possible do it in such fort as your selfe doch imagine. For, that Angell ( standing thrise in the way with a sword drawne in his hand, to encounter with Balaam who rode on the affe.) could not effentially speake in the Affe, and effentially also stand in the way, at one, and the selfe-same instant: vnlesse haplie you imagine that the Angels they have a peculiar power to be in fundrie places at once. And therefore (whatfoeuer your felfe, or those learned men may affirme to the contrarie) I perceiue not as yet, how it should be an Angell that spake in the Affe: but rather the Lord himselfe by an immediate power, by which power he opened also the eies of Balaam bimselfe, before the face of the Angel.

Numb.22.31.

Num. 22.22.

24.26

Though the Lord himselfe was the efficient cause of opening the Assessmouth, yet might be effect that worke by the Angels meanes: and so the Angell (notwithstanding all this) be

might ministeriallie speake in the Affe.

Orthodoxus.

What the Lord might have done therein, we all do know: what he certeinly did therein, neither you your selfe nor any are able to say. In like maner, the Lord might also by the An-Numb. 22.31. gels meanes have opened the eies of Balaam: but he did not that, as the text doth plainely declare, & therefore nether the other. Besides this, the Lord (at that verie instant) did otherwaies imploy the Angell three severall times in the way, with a sword drawne in his hand to encounter with Balaam: and therefore, hee would not vse his ministerie this waies which your selfe doth imagine, neither could the Angell at that instant time, be essentially inherent in the Assesbelly, vnlesse haplie you do hold an vbiquity in Angels, which onely is proper to God. But, be it granted that the Lord, (not immediately) but by meanes of the Angell did speake in the Asses

and then, do tell me withall, how and after what fort the Angell effected that peech.

Lycanthropus.

Euen by entring essentially, first into the veric essence of the Assesbody: and then next, by disposing and tempring her toong to that special purpose.

Orthodoxus.

If you confidently hold that the Angell did essentially enter into the veric essence of the Asses bodie: then do you likewise conclude that the Angell also was essentially converted into the Asse, and that Baslam with all did ride, and gallop, and spurre, and strike, and braule with the Angell all the while he was upon the Asses backe, which were absurd to imagine. But tell me Lycanthropus, are you still in this minde, that the Angels cannot possible speake by the toong of a brute beast: unlesse they be before essentially inherent within their bellies?

Lycantbropus.

So do I verily thinke. Neither may we imagine that the Asse herselse could possible either frame, or understand such a sensible speech as was uttered there; because a reasonable speech cannot possible be framed or understood of any but of a minde having understanding & reason. Whereupon it soloweth necessarily, that the selfesame speech (being so sensible and reasonable) could not possible be framed by the Asse: but by the Angell essentially inherent within the Asse.

Ortbodoxus.

Well, fith you will needes transferre this miraculous and immediate worke from the Lord himselfe to the meanes, I meane, to the ministerie of the Angell as your selfe doth suppose: Let it be freely graunted that the Angell (indeed) did frame that sensible speech in the mouth of the sensites Asset and yet this I amough withall, that the Angell did not ministerially effect that sensible speech by any such essentiall instruction as your selfe doth imagine: but by an onely effectuall operation, as I have shewed before. Briefly, this sensible speech (if you will needes attribute the same to the Angell) might, and was also effectively accomplished by some powerfull operation of the Angell, without any such needlesse effectivall entrance into the Asset; as by the simile of a ministrill or trumpeter we did illu-

Lyrain Glof.

Num.22,28.

strate before. And heereunto also accordeth the iudgement of Lyra: whom your selfe aleadged of late, saying. Those sensible words were framed, neither by the Asse alone, nor by the Angel himselfe essentially inherent within the Asse: but by an effectuall operation or power of the Angell, directing and disposing the toong of the Assertion deliver such sensible speech, for the further confusion of Baalim himselfe. And therefore, this reason (you see) is of little, or no force at all: to fortishe your fond opinion of the dinell his essentiall assuming of true naturall bodies.

Exorcistes

Though this place doth not directly proue, that the dinels may assume and essentially enter into a true naturall body, because no such thing is apparant in this astion of the Angel, from whence the proofe it selfe should be brought: yet doth it plainely conclude, that the dinel (by meanes of a true naturall body) may deliuer a sensible speech, because some such thing we find here effected by the good Angel of God.

Orthodoxus.

If I should tie you strictly to the words of the text, you could find no such speech delivered by the Angel at al, but only by the immediate power of the Lord, who himselfe alone, did open the mouth of the asse, as was shewed before. How beit, you your selfe (foything in here by the way this cunning conceite) do covertly goe about (I perceive) to alter the state of our question which consistent onely of the dines his essentiall assuming and entring into bodies. Pretermitting therefore to discourse here, of the dines his sensible speaking by the meanes of a true naturall body until we come to entreate of assuming present
Do now say what you can for the question in hand, or presently give over the same.

Lycanthropus.

1.Sam. 28.14.

Satan he effentially assumed the dead body of Samuel departed, yea and appeared and spake sensibly in that selfesame body: therefore spirits and divels they can also assume to themselves some natural bodies, and performe in them such natural actions.

Philologus.

Well said Lycanthropus, this argument I verely suppose, will hold Maister Orthodoxus very hard to his pinnes. Those other before were drawen from the good angels of God, who are able

to do more then the divels by much: and therefore, no found reason may be concluded from them to the divels, who wanting like priviledges, are also far vnequal to them in wisedome and power. But, this argument which you make now from the person of satan himselfe I believe is a toucher, and such a one as is able to drive Maister Orthodoxus to all his shifts.

#### Pneumatomachus.

Beleeue me sir, it is a soaker in deed: and therefore, what fay you vnto it?

Orthodoxus.

Beeing such a toucher as Philologia affirmeth; I would not willingly touch it, for feare of being defiled with the follie thereof. And therefore (letting it lie soaking a while in the suddes of your idle conceites til the maine force thereof be wasted away with the wetting) I doe here tel you by the way for an answere: It is generally and indicially determined by the whole church of God, yea and the marginall note in your bible doth likewise anouch, that it was not Samuel himselfe that appeared, but the divel for sooth in Samuels likenesse. Which being certeinely so, do now tel me what substantiall consequent can possibly arise from your antecedent, it beeing so false and vnsound:

Lycanthropus.

Let the church and marginall notes conclude what they please: I have the plaine text on my side which faith it was Samuel, and vnto that wil I stick.

Orthodoxus.

You say you wil stick to the text. Very welfaid, hold you fast to the words of the text: and then tel me which way you wil proue it the dinel himselfe effentially in Samuels body who appeared to Saul? There is no mention of the dinel in all that story: neither doth the text lay it was Samuels body, but Samuel himselfe that appeared.

Exorcistes.

Though the dines be not nominally express in the story, yet there be many things in the story it self which do implicatinely vnfold his nature vnto vs, and which can have relation to 1.Sam.28.6. none but himselfe. Namely, first the Lordhauing resused before Exod.22.18. to give answere to Saul by living Prophets: it is vnlikely he would Levit.19.31. answere him now by the dead, having especially forbidden the 20.27. Same Deut.18.10.

Same by 'is word. And therefore, not Samuel himselfe : but the dinel in Samuels body appeared to Saul. Againe, he that appea-I.Sam. 28.14. red did suffer himselfe to be worshipped of Saul, which thing AET.14.15. Apoc. 19 10. neither Samuel, nor any good Angel in heaven would have and 1,22.9. permitted, and therefore it was the dinel in Samuels body. Moreover he which appeared told Saulthat, the next day (be-1.Sam.28.19. and 31.6. ing flaine) be fould be with him : but Saul was a reprobate, and I. Chro. 19. could not be with Samuel in heaven, and therefore by all the 13.14. premises it is very apparant that it could not be Samuel him-M. Perkins in felfe, but must needs be the dinel in Samuels body who appeahis treatife intired to Saul.

suled How far a reprobate

may goe.

20.

1.Sam. 28.15.

I.Sam, 28.19.

10h.8.44.

I.Sam. 28.16.

17.18.19.

#### Orthodoxus.

Asthough, because some things in the storie are hardly correspondent to Samuel: therefore forsooth it must needes be the Dinel and none other. There be as many other things in that forie which at no hand may be applied to the Dinel, but doe more fitly accord vnto Samuel: and yet dare I not from thence, so confidently conclude, that therefore it was Samuel 1.Sam, 28.11. himselfe that appeared. As first, the scriptures throughout that 12.14.15.16. Whole forie doe fay it was Samuel hunfelfe, not the Dinel in Samuels bodie: but if it were not Samuel in degde, the text should report an vntruth, and offer great injurie to Samuel in naming the Dinel fo oft by his name. Againe, he that appeared, complaines vnto Saul for being wakened: but Dinels (being (hirits) doe neuer fleepe, and therefore not the Dinel, but Samuel himselfe appeered to Saul. Againe, he that appeered, did truly prophesie the death of Saul and his sonnes the very next day: but this the Dinel could not doe, he having no found foreknowledge ofthings: neither would he have done it, for he is alier and the father of lying, and therefore, not the Dinel but Samuel himselfe did appeere. Briefly, he that appeered, tolde fuch a tale vnto Saul, as the Dinel himselfe (vnlesse he were mad, or had purposed vtterly to overthrowe his owne kingdome) would neuer haue told: and therefore, by all the premiffes it is very apparant that it was not the Dinel, but must needes be Samuel that appeared to Saul.

## Exorcistes.

Notwithstanding all this, some of the old fathers suppose it was the Dinel that appeared to Sanl.

Ortbo-

They doe so: but let them, or some of you shew me how he appeared to Saul?

Lycanthropus.

He appecred effentially in Samuels bodie.

Orthodoxus.

The text declareth no such thing at all: and it tels vs plainly, it was Samuel himselfe, not the Divel in Samuels bodie.

Lycanthropus.

You your selfe alledged even now, the consent of the Church and the marginall note, to proove it the Dinel in Samuels likenes.

Orthodoxus.

The likenes of a thing is not the thing it selfe: and therefore, if it was the Divel, only in the likenes of Samuel, then not
the Divel essentially in Samuel his bodie. And so, this example
(you see) concludeth no essentiall assuming of bodies by either
spirites or Divels: which was the very maine point for the
which you produced the same.

Lycanthropus.

Howfoeuer you presse me with the sway of reason, I doe yet confidently hold it to be the very dinel himselfe in Samuels body.

Orthodoxus.

I wonder you wil be fo confident in impossibilities. For Sa- 1. Sam. 25.1. muel he died in the yeere of the worlds creation, three thou- In Chronograph, fand, fixty, eight, and Saul he was flaine in the yeere three Lauremy Codthousand and seaventy : so that there were ful two yeeres and manni. better betweene Samuels death, and thefe desperate dealings 1.Sam.31.4. of Saul. Now then, if Lazarus body ( lying but foure daies dead in lob. 11.396 the grave) was subject to stinking: the body of Samuellying dead three hundred and thirty daies at the least, must much more be subject to corruption and rottennesse. And therefore, how is it possible the divel should effentially assume to himselfe the bodie of Samuell: it being before confumde in the earth? Sure- Math. 24.31. ly, this your opinion as it auoucheth a resurrection of bodies be- 1.Thes.4.16. fore the generall judgement : fo it ascribes to the divellan ab- 106.5.21.28. folute power of raising dead bodies which onely is proper to 1. Cor. 15.22.38 God as was shewed before, and the marginall note may tell you withall, that the direll hath no power over the dead. Befides that,

The fourth Dialogue.

Rom. 16,20.

Nota

Inde.9. Augu ft. ad Simplicianum. ty queft. Tertul.lib. de anima. Chryfost, in Math.

Phil.1.23.

Apoc. 14.13.

if it were Samuels body in deed : then it was so either with, or against the Lords will. Against the Lords will it could not be. because he is omnipotent, and able even totread downe satan onder our feere: and with his will, it would never be, for it is vnlikely the Lord should suffer the body of so blessed a Saint, to be defiled at all by the disell especially after his death. More-Item, ad dulci- ouer, how should the death of the godly be justly termed that long lasting sleepe wherein (by the ordinance of God) their bodies must rest till the generall indgement: if the dinell hath power to awaken, and to raise them vp at his pleasure? yea, and how can the faith of the godly (concerning the continuance of Fob. 19.25. 26. their bodies in the dust of the earth) be a certaine faith : if the Phil.3. 20. 21. dinell can effentially assume their faid bodies from the earth at his pleasure? Briefly how is it certaine that death doth diffoline our bodies from sinne and corruption, and that the blessed which die in the Lord do cease from their labours : if the dine! hath power to raife vp our bodies at pleafure, and can caufe them to labour afresh, and vie them as fit instruments in his divellish and finfull proceedings? And therefore doe cease for shame, to hold any longer that it was the dinell in Samuels body who appeared to Saul.

Lycanthropus.

If it was not the very true and effentiall body of Samuell in deed: what was it I pray you that appeared to Saul?

Eccle.46.20. Inftin. Martyr. Tertul, in lib. de anima. Ambrin Luca I.lib.cap.I. cap.7. Decretal. queft. 26.cap.6. Nec mirum. Lauaterus, of walking spirits. Aug. ad Sim-

plic.quest .3.

Item, in epifto-

la ad Felicianii.

Orthodoxus. I will tell you what some fathers affirme concerning this contra Tryphof matter. lesus Syrach, Instinus Martyr, Tertullian, Ambrose, and Ierome they do enery of them very confidently conclude that it was not the very true body of Samuellin deed which appeared to Saul: but onely a meere phantafie, deceite and illufion of fatan, for the better effecting of his tyrannous pur-Hieron. in In. pose intended to Saul, whom he knew the Lord had reiested. Yea, the very decretals also, doe flatly determine, that it was not Samuels body at all : but some ghost or fantasie, decenfully offered to Saule by fatan his dinellish denise. There be others againe who doe as confidently hold that it was Samuell himfelfe miraculously raised up by the power of God, of very purpole to intercept the witches entent; who went about to raile vp a dinell in Samuels likenesse, by such meanes to satisfie Saul his importunate and earnest desire. But this her purpose (fay they

Nota

Nota.

they ) was preuented by God: who (refusing to have the truth Lyranus in of that accident delinered by Satan, did therefore extraordinarily Paul Burgensis and miraculously raise up Samuel, to discouer the truth of the in Replicator. matter to Saul. Briefly, there be others who doe verily thinke ad Lyram, ibid. it was neither the dinell alone, nor Samuel alone, neither yet Reginald Skot the dinell and Samuel together : nor any phantafie, ghost or inhis discouerie other illusion of Satan, but a meere cosmage and a cosining of withcraft. tricke of the witch at Endor. Who (pretending an absolute 1.Sam.28.11. power to have raised up whom soener Saul should have named untober ) neither did, nor possible could cause any visible apparition at all : but onely inggled with Saul him felfe, he being without, and the close in her Cel, or playing fome legerdemaine at the least behinde a cloth, no fensible vision appearing at all to the King. Thus then, having briefely delivered mens feverall opinions concerning this point: you may deliberately conferre them with that which is spoken before, and thereupon imbrace which pleafeth you beit.

Pneumatomachus.

Good fir! give vs your owne censure concerning these sundrie opinions of men.

Orthodoxus.

I neither dare, nor will undertake the confuring of anie. Onely, if you simplie defire to heare what my selfe (in an onely regard of our question) do esteeme of their indgements: then this I must tell you concerning the first opinion. Namely, that (howfocuer it be granted for truth) it ferues not your turne: for, it denies the apparition to be Samuell in deed, but rather a meere illusion of Satan. Touching the second, it is that (you know) which I argue against : and therefore (by their leaues) I differt from the same, till that which I have said, be considerately answered. As for the last, howfoeuer it be new, and therefore may haply feeme strange vnto some, yet if your selves (without preindice, and with a single respect to the truth) would but deliberately peruse that privileged discourse to the full: you might happily perceive it a verie probable opinion, how pregnant focuer in proofe.

Philologus.

Nay, that opinion I disclaime aboue all the rest, for it denieth there was any apparition at all: whereas the text faith plainely

The fourth Dialogue.

that Saul knew it was Samuell, and bowed himselfe. Is it likelie that Saul would bowe vnto nothing?

#### Orthodoxus.

He boned to as much as he sawe, which was nothing at all: as may easely appeare if you but carefully examine the confused conference between him and the Witch. For saith shee

1.Sam.28.12. (being labouring alone in her Cell,) oh, thou hast furely decei-1.Sam.9.2. ued me, for thou art Saul: which she might and did know verie well, howsoever she dissembled the same for the present.

I.Sam. 28.13. Well, go to (faith Saul) be not afraid: for what feest thon? As if he should say, I my selfe do see nothing as yet, that thou nee-

of the earth: as though she had brought vp a number of dead s. Sam. 28.14. Saints. I do not yet behold any saith Saul: but go to, what fa-

Shion is he of, for I my felfe fee no fashion of any appearance: Yes

1.Sam.28.14. (saith the Witch) an old man commeth up lapt in a mantell. As though either Samuel had beene buried before in his mantel: or the divell he had had his Weavers and Tailers at hand to have wrought him a new one upon the sodaine. Well, nowe

1.Sam. 28.14. (faith the text) Saul knew it was Samuel: that is (by this her description) he thought Samuel had appeared to her, although he sawe nothing himselfe, and thereupon he bowed to a phantassed Samuel.

## Lycanthropus.

But fir? if nothing appeared in truth, how then was the conference afterwards performed to Saul?

#### Orthodoxus.

Hyppocrates,
Epidem,lib.5.
fentent.58.
Ioh.Goreus,in
definit,medicin.
Eyyaseúuv.301

That was cunningly delivered by the Witch alone in her Cell, she being a cunning Ventriloquist, as all Pythonistes are: who can very hideously speake in the bottome of their bellies with an hollow counterfeit voice, and therein by practise she was verie expert.

## Philologus.

Lycanthropus? we verily thought this last reason would have striken all dead: but now being come to the risling) I perceive it is not woorth a rush. Beleeve me, I wot not what to say in the matter.

Lycanthropus. Neither do I my selfe I affure thec. Well then, having answered your arguments concerning the dinell his essentiall assuming of bodies: Let vs now heare your severall authorities if you have any.

Lycanthropus

I have authorities some. Howbeit, either such as are answered before: or such as doe but barely propound without any proofe: or such at the least as your selfe by your subtile newe coined distinction of essentially and effectively, will easily shift ouer. And therefore, I had as leave they lay still: as rise vp. and fall.

Orthodoxus.

Let them rife vp, or lie still at your pleasure for me. Howbeit, to the end your selfe and the rest do not vniustlie surmize that I seeke to shift ouer your forces by subtile distinctions, yea, and those also, such as I have newly coined my selfe: I am therefore verie well willing the maister of sentences determine this point if it please you to heare him, and so may you see, the distinction is not new, but renned.

Exorcistes.

You shall doe vs all a very great fauour therein.

Orthodoxus.

Markethen, and you shall heare him at large. This also Magister fenfaith he, is woorthie due confideration : namely, Whether tent.lib. 2, diff. fpirites and Dinels corporal or incorporal, doe substantially enter 8.quest.4. into the bodies of men, and effentially flip into their mindes: or whether only they are therefore faid to enter into men, for that (by the permission of God) they doe exercise in them, the force and effect of their malice by oppressing and vexing them, or by baling them headlong into fine at their pleasures. That Math. 8, 28, they enter into men, and (being expelled perforce) goe out of Marc. 5.1. them againe, the Goffel doth plainly declare : affirining, that Luc. 8.28. Dinels (being entred into some) were cast forth by our Sautour Christ. Howbeit, whether they entred into them substantially, or rather, were faid to be in them effectively, there lieth the point, and the same is not yet apparant vnto vs. Gennadius Gennadius in entreating hereof, saith thus. We beleeue not that the Dinels definit. Eccles. by an effectual operation, doe substantially or effentially enter into Aug. dedefinit. the minde: but rather, by an effectual application, and by a vio- orthodox, fides lent oppression are neerely united unto them. For, essentially to sip cap. 46.

Peda in

Aug.de spiritu de anima, cap.27.

into the mind, is onely pollible for him who alone created the minde: who (lublifting of his owne nature, and being also incorporal) is capable alone of his creature. Loe hereby (laith he) is infinuated vnto vs, that ferpents and Dinels doe not effentially flip or enter into the mindes of men. Beda in like manner, vpon that in the Alles, where Peter faid to Ananias, why hath Satan filled thy bart, writeth thus: It would be throughly confidered that nothing can replenish or fill up the minde of a man substantially, saue only the creating Trinitie, who (according to the operation and instinct of his owne will ) doth alone replenish, and satisfie the minde with all things created. Howbeit, Saran alfo, he filleth the hart of a man, not by entring substantially into the man, or into any his fenses, neither yet by infinuating himselfe effentially into his bart: for that power (if any fuch be) appertaineth only to God: but, by craftie and fraudulent guile, he draweth the minde (through a malitious effect, and by his (ugred charmes) into ambirlepoole of enils, and by that meanes he filleth the bart. Thus farre he. Wherein you may plainly perceive, that this Distin-Etion was not newly corned by me, but concluded of old: and that alfo I auouch no more in this matter, then others have aftirmed before me.

Philologus.

Beleeue me sir, this iumpeth in euery respect so patte with your proper opinion: as a man might justly imagine the one had begotten the other. But, are there any moe of this mind?

Orthodoxus.

Chryfost.in Math.4.6.

Nich Lyra,in

Muscul.in Psal.23.4.

Gregorius Moral·lib. 2. Yea, Chrysostome, he saith, the Dinel compelleth not by force, nor essentially toucheth any, but saith only, cast downe thy selfe backward. For sing gest he may, but compell he cannot. And therefore saith Lyra, the Dinel he is called a dease and a dumbe spirit: not formally, but essessinely, in that by a powerfull operation, he maketh men dease and dumbe. For, Torment or vengeance saith Musculus, is only in Gods hand, and not in the hand of the Dinel. The Dinel hath in deede a ministerie: but no arbitrarie power. Now then, the ministerie, it consists not of an absolute austoritie: but of a subjected servitude. And albeit saith Gregorie, the depraned will of Satan be ever uniust, yet his deputed power is never uniust: because, although he hath a will of himselse, yet hath he his power onely from God. And therefore what soever be desire that worke uniustly, that (if at any time he effect it) God permitteth most

most instly. So then the Dinel ought never to be uniustly feared: because be is unable any further to deale then be himselfe is permitted. Briefly, Hermes Trifmegistus very confidently auou- Hermes Trifcheth, that, an humane foule cannot receive any other then an hu- megistus, in fue mane bodie: neither yet can it light into a bodie that wanteth rea- periandro. fon of minde. From whence we may argue thus. If an humane foule be capable only of an bumane bodie: then also an bumane bodie is capable only of an humane foule, and so by confequence vncapable of an effentiall Dinel: but the first is true, by Trifmegistus his judgement, and therefore also the latter. And in Reginald Skot very deed (seeing Satans assaults are spiritual) why should we inhis discourie imagine (faith Skot) that the Dinel who is a spirit (and therefore of witchcraft innisible and insensible ) can be sensibly seene, knowen, perceived or pag. 508, felt essentially of a naturall man? Or that he should (contrarie to his nature) become corporal: being by Gods appointment, ordeined and created to a spirituall proportion? They that doe thus understand things spoken of the Dinel according only to the literal sense; they may as well conclude, that trees (in times past) did call a parlament, ludg. 9.7. 60. speake one to another, and choose them a king by mutuall consent. Thus then, these and many others (you see) doe iointly conclude concerning this point.

Physiologus.

These are sufficient to satisfie such as are not wilfully wedded to their willes.

Pneumatomachus.

Surely, for my owne part, I reft fully satisfied.

Philologus.

And for my part also I am quite out of doubt. But Lycanthropus, you told Pneumatomachus & me (in the beginning of
this our present discourse) that, if this argument ( taken from
the dinel his assuming of bodies) would not suffice to proue an
essentiall possession of dinels: you had another in store that would
trouble Maister Orthodoxus more then this doth, by a thousand fold. It were good you propounded the same.

Orthodoxus.

Very true. And therefore, if you imagine you have something in store which may make more for your purpose: propound it and spare not.

Lycanthropus.

This then it is. Spirits and dinels they can essentially transforme

forme themselves into any true naturall body: and therefore they can also essentially enter into the possessed mans body.

Orthodoxus.

What? are you fled on the suddaine from assuming of bodies, to the transforming of bodies? your store then I perceive is not great, and it seemes you are almost drawen dry. Howbeit, because the handling of this point will crave a large discourse: Let vs therefore breake off for the present. And having with some small pittance refreshed our selves; then wil we conferre hereof to the full til dinner be readie, if you like of the offer.

Pneumatomachus.

Sir, we like whatsoeuer you feele best for your selfe, and therefore respect your owne health: and we three in the meane time will repaire to our Innes: and after will meet you afresh.

Orthodoxus.

Nay surely, as we have jointly joyned together in spirituall repast: so will we not sunder our selues, in our corporall sustenance all the while our controversie continueth. And therefore, if you doe like the thinne diet of schollers; let vs in Gods name, goe all together.

Philologus.

It is much to trouble some vnto you and chargeable both: but, sith you wil haue it so, we will all iontly attend on your person.

Orthodoxus.

Let vs then arise and depart.

The end of the fourth Dialogue.



# The fifth Dialogue.

#### THE ARGVMENT.

Whether Spirits and Diuels can effentially transforme themselves into any true natural bodie? And how those places of Scripture are to be taken, which manie produce for that purpose?

The speakers names.

PHILOLOGYS.
LYCANTHROPYS.
PNEVMATOMACHYS.
PROPERTY OF THE PROP

### Orthodoxus.

Sith nature (by the good bleffing of God) is something refreshed, let vs now (for a while) keepe close in my parlour, with ful purpose to proceede in our conference till dinner be ready: and then after, walke forth in the aire, to recreate our spirits.

Physiologus.
With very good will: and therefore linger not the time, but, go an end in your purpose.

Orthodoxus.

Goe to then Lycanthropus: repeate your argument.

Lycanthropus.

I repeate it thus. Spirits and dinels, they can effentially transforme themselves into any true naturall body: therefore, they can also essentially enter into the possessed mans body.

Orthodoxus.

Proue your antec edent.

Lycanthropus.

What fir? do you flatly denie, that the divell can effentially transforme himselfe into what bodie he please? I amfully resolved to hold this point, whatsoever be said to the contrarie.

Orthodoxus.

Your vnreasonable resolution, is vnto vs no reasonable conclusion: neither is the question betweene vs, what you wil hold, but but what you are able to prooue concerning this point. And albeit I doubt nothing at al, but that you (for your owne part) will hold verie much till it comes to the pinch: yet, we hope you will change your purpose, if once you be made to perceiue, that none but your selfe are of this opinion.

Lycantbropus.

Yes sir, all the world (I am sure) iumpes pat with me in this point: and verie certeine I am, I shall game your consent to the same in the end.

Orthodox su.

Howfoeuer you seeme confident in the common consent of the world; your gaine (I assure you) is not like to be great, by any such a supposed grant, as you haplie imagine from me.

Lycanthropus.

Will you not grant, that dinels may essentially transforme themselves into what bodies they please?

Physiologus.

Master Orthodoxus? let me answere this point if you please.
Come on Lycanthropus, what is the thing you would have granted vnto you?

Lycanthropus.

Why this, namely, that dinels may effentially transforme

themselues into a true naturall bodie.

Physiologus.

Such a grant, we may yeeld you at no hand, because, even Philosophie her selfe is flat opposite to it : who will neuer admit any fuch a confused participation of essential formes. For, as effence it felfe is impartible, and vndeuidable, or rather a certaine incommunicable, and fingular matter: fo furely ( the effence and vnitie of things being preserved intier ) effentiall formes, they cannot possiblie be comnuicated, transferred, or passed ouer from that substance it selfe whereof they are formes, into any other substance or matter, to give the same also, an effentiall forme. Because, not onely the constituting, forming, or framing: but even also, the destruction of substances, doth essentially arise from the forme it selfe. And looke whereunto there is given a forme convenient, and proportionable to one onely effence: thereunto also must necessarily be giuen, an vindoubted true essence. Because, a proper forme is the principall part of effence : yea, (and as some learned

Forma dat effe. Philosophers doe flatly affirme) it is the whole effence or nature

ture of the thing it selfe. And therefore if spirits and divels be (at any time) essentially transformed into men: then do they foorthwich cease (for that time) to be spirits and divels, and may truely be said to be men.

Lycanthropus.

I doe not well conceive your meaning.

Thy fologus.

I will further explaine it thus. If there be any fuch effentiall transforming of spirits and divels into men, as your selfe doth imagine: then vndoubtedly, that felfe fame effentiall transformation, it is, either according to the body alone, or according to the body and foule together. If, according to the body alone, then that selfe same transformed body, it should (at one, and the felfe fame time) become, both the body of a man, and the body of a dinell: which were to to abfurde to imagine. If, according to the body and foule together, then either the whole man (both body & foule) must be essentially transformed into the very effence and nature of a dinell: or, the dinell, he must needes be essentially transformed into the very naturall body and soule of a man at the least, which none but mad-men will euer affirme. Againe, if that effentiall transformation be effected according to the body alone, then, howfoeuer that selfe same body be not (for the present) the body of a man, but is wholy transformed into the very effence and nature of a diwell: yet, the foule of that man must either be forced to forsake his owne body, and so bring present death to the body it selfe, because death, is nothing else but the dissolution of soule and bodie; or elfe, the same soule, it must necessarily passe from out of it owne body, into the very effence of a dinell, and so by confequence, there must needes be a meere confusion of spirituall fubstances : or, two effentiall formes in one and the felfe same assistances. body at once, which were abfurde to auouch, and vtterly impolitible by any created power to be ever effected.

Lycanthropus.

Let Phylosophie be opposite, or what she will, very certaine I am, the dinell can essentially transforme him selfe into any true naturall body.

Phy siologus.

What man, will you (in deed) oppose your selfe to true Phylosophie? then I perceiue, you respect not at all the operati-

The fifth Dialogue.

ons and powers of nature. But goe to, let mafter Orthodoxus heare what one reason you have (in true diminitie) to mannage your faid resolution.

Lycanthropus.

2.Cor. 1 1.14.

What one reason quoth you? why man, the dinell, he can effentially transforme him selfe into an Angell of light: therefore, how much more into any true naturall body?

Orthodoxus.

perasymuati-CETOL. Theophil,in 2. Cor. II. I4. ibidem. Iohannes Caluin in Iob.1.10. chir. Aug.cap. 60.pag.202.

You are mightily mif-led herein, by mistaking the word metaschemarizetai: That is to say, he transmuted, transfashioned, transfigured, transformed, or metamorphozed him felfe into an angel of light. Wherin the Apostle purposeth nothing leffe, Iohannes Caluin then to proue that the dinell is really, effentially, or substantially incorporated or changed into an Angell of light: for then, he could (in deed and in truth) be no longer a dinell, but must Daneus, in En- necessarily become (in deed) an Angell of light. Howbeit, the Apostle he laboreth (by that selfe same word) to shadow forth voto vs after a fort, the wylie practizes, and cunning proceedings of latan. Who, when he entendeth most deepely to circumuent and deceaue the sonnes of men: then he pretendeth the most religious, and the boliest shewes of all. Exposing in all outward appearance, the holy affections, finceritie, and zeale of the heliest Angels of light. For, unlesse the malignitie of satan be fleightly and cunningly conered his deceaneable purpose, is seldome, or never effected, This, (I affure you) is the very true naturall sense of the Apostles speach.

Aug decinit. Deilib. 2. cap. 26.

Exorcistes.

Men may furmize a fenfe to them felues, and therewithall, may writhe the Scriptures which way they luft, like a nofe of maxe. We sticke fast to the plaine words of the text, which doe tell vs plainely, that fatan is transformed into an Angell of Orthodoxus. light.

Barren braind fellowes (hauing nought to fay for themfelues ) they eftsoones are enforced to writhe the scriptures like a nofe of wax, for faluing their credites. As for my felfe, I feeke no windings or turnings at all, but (by Gods grace) am ready fo foundly to establish the fence I have given : as your felfe (with all your endeuour) shall neuer be able to wrench or to writhe the same from our purpose, the breadth of one haire. And herein (by the way) I must throughly aduise you of

the

the Apostles maine scope concerning that scripture : which was, to display the crafty preposterous packings of those counterfeite Apostles, who labored to bring the Apostle his ministery into publike contempt among the Corinthians. And this they endeuoured to do, by preaching freely among the Corinthians without any maintenance at all. Entending thereby (if Paul likewise continued his former course, of preaching freely among them) either to weary him out quite for want of maintenance: or, to make his ministerie odious among them at least, if (being driven by necessitie) he should afterwards receine a maintenance from them, for the necessary supplie of his present wants. The Apostle (perceiuing this their peltilent purpose )he laboureth very carefully with his owne hands, and Act. 20,34. (receiving the supply of his wants from other Churches) he accep- 1. Cor. 9.15. teth of the Corintbians, no pennie maintenance. Not because 2. Cor. 11.7.8. be loved them not, but for that he would cut away occasion from 2. Cor. II.13. those false Apostles who desired occasion: that they might be found like unto him, in that wherein they reioice. As if he should fay, these false Apostles who preach freely among you, they goe about (by a wonderfull shew of holines) to infinuate themselues into your fauours: and to discredit my ministerie by what meanes they may. Notwithstanding (howsoeuer they 2, Cor. 11, 13. dissemble their dinelift pretence ) this I dare shew you forcer- 14.15. taine, that they are (in deed) but deceineable workers, and do cunningly transforme themselues into the Apostles of Christ, Neither, let this thing seeme strange in your eies, for Satan their master, be also is transformed into an Angell of light: and therefore, no marwell at all though his ministers do transforme themselves, as though they were the ministers of righteousnes. This (I affure you ) is the Apostles maine purpose, and the verie apt coherence of all his speach: from whence I doe reason thus: Satan is so transformed into an Angel of light, as his ministers are transformed into the Apostles of Christ. But, his ministers are not essentially transformed into the Apostles of Christ: therefore, neither is Satan essentially transformed into an Angel of light.

## Exercistes.

Howsoeuer you argue the case, we cleave fast to the words of the text: which flatly auducheth vnto vs the transformation of Satan.

K 4

Ortbo-

Who ever denied him a transformation? the question is onely about the manner thereof. You hold that Satan is effentially transformed: and I affirmethat he is onely transformed effectively. Now, whether of both haue the truth on their fide, that will better appeare by the conference of this one, with fome other places of feripture, where the felfe same word (or a word to the like effect) is also vsed. As for example. The &-

mong bis Disciples: must we hereupon ( in an onely regard of

uera copposion, nangelist he faith that Christ in the mount, was transfigured a-Math. 17.2. Marc.9.2.

that word) verie abfurdly and groffely imagine that Christ was essentially changed into some other substance or nature? No, but that he was rather made there most resplendent in glorie. A-

प्रध्यापारक देवर. Rom. 12.2.

gaine, the Apostle forbids the Romanes to fashion themselues to this world : and wils them withall, to be transformed. But how, essentially into any other substance, or naturall being? Nay not to, but effectively into some other more facred qualities, by the

renouation of their inward mind. Againe, we behold (faith be) in a

ретиморой-Meda. 2.Cor.3.18.

mirrour, the glorie of the Lord with open face: and are transformed into the same image from glorie to glorie, as by the spirit of the Lord. Wherein, his meaning is not, that we are effentially transformed into the verie image of God : for, so should he verie

Threwdly confirme that folly of the family of lone, which hol-

deth that men are deified in God, and that God also, is hominified in men. But his purpose is, that we (by the operation of the holy firit ) should proceed and grow (by degrees ) from glorie to glorie, vntill we be truely conformed vnto the fimilitude of that fame glorious image of God wherein we were first created. Neither is the particle (as) purposely put downe by

Paul, to note the improprietie: but rather, to expresse vnto vs the maner of that transformation, as if he should say thus. Even as in times past, Moles his face (through that coference which he had with the Lord in the mount ) became resplendent in glorie, like to the shining of a glasse by the object of the sunne:

fo furely, our minds also, they are affected enerie day with fecret grothes of grace, and doe proceed from glorie to glorie, through the inward familiaritie of the holy Ghoft, who wor-

keth inuifibly in euerie of vs, that felfefame glorie, which in processe of time, will be made apparantly euident. Briefly, in another place, and to verie like purpose, he vieth the selfesame

word,

HATTE TO.

word, faying thus. Now, thefe things (brethren) I have transferred, or figuratively put over to my selfe and Apollos. Not mea- uerromuanou. ning that he and Apollos were effentially transformed into the verie substance of those schismatical teachers who troubled the Church of Corinth: but, that he only (concealing the schismasikes names) did figuratively apply and put upon himselfe and Apollos, their persons rather: that so he might the more inoffenfinely centure their schismaticall courses. Now then, by all these places it is more then apparant, that the words in the text cannot pollibly conclude any effentiall transforming of Satan, into an Angel of light.

Lycantbropus.

Conclude what you please: yet will I at no hand be perswaded, but that the dinell can essentially transforme himselfe into the verie substance of an Angell of light.

Orthodoxus.

Euen as readily (I warrant you) as the priest can transubstantiate bread and wine into the very naturall bodie and bloud of Christ. If you be able throughly to prooue this transformation of dinels, you may pleafure the papists with an vnantwerable argument for their popish transubstantiations: and surely, they should therein be highly beholding vnto you. But, vntil your felfe and they do fentiblie demonstrate vnto vs, how two fub-Stantiall formes may possiblie be inherent (togither and at once) Simul, & Semel in one and the felfelame fabreit, and that allo, without confusion of substances: fay what you can for your matters, we will beleeue you alike. In the meane time, let vs heare fome founder reasons concerning this point : or put an end to our speech.

Lycan: bropus.

Whether the reasons be found, or unfound, it makes no great matter. It hath beene taught for an infallible truth from age to age, that divels can transforme themselves effentially into what substance they please: and therefore (for my part) I unfeinedly believe and subscribe to the same.

Orthodoxus.

Antiquitie (how gray-headed foeuer) hath no anthoritie at Veritati non all to priviledge errour: and therefore, you are ouer rashlie to presidices anresolute in setling your faith woon such an inneterate dottage, tiquitas, Physiologus.

Maister Orthodoxus, do rest you a while, and let me argue

138 The fifth Dialogue.

this point a little. Come on Lycanthropus, you do beleeue (you fay) that Dinels can transforme themselves into what sub-stance they please: what is your reason hereof?

Lycanthropus.

My reason is this. They can forme bodies: therefore also they can transforme bodies. To denie them an absolute power herein; were to yeeld lesse vnto dinels, then we do vnto men. For a Taylour (we see) he is able of a pecce of cloth, to forme a gomne: and able also to transforme the same into, either a cloake, or a coate.

Physiologus.

Aug.lib.3.de erinit.cap.8.
Daneus physica christiana, cap.
18.pag.94.
Pfal.33.
10b.26.
15a,45.
Act.17.24.

You have forgot (I perceive) what was taught you of late. Namely, that the worke of creation is onely proper to God, and beyond the power of dinel or angel: and yet now againe, you wil have the dinel if not a creatour of substances, yet an Artistat least, very skilfull in forming and transforming of gownes and cloakes: which I believe would trouble both him and the Tailor; if they had neither cloath, nor other stuffe to forme them vpon. But, goe to, prove that the dinels are able, essentially to forme, or transforme true naturall bodies.

Lycanthropus.

Exod.7.11.12. I prooue it thus. The dinel was able (by the Egiptian forceand 8.7. rours) to transforme their rods into serpents: and therefore, he is much more able to do the same by himselfe.

Physiologus.

Forbearing a while to answere directly the very point of your argument, I must tel you this by the way that (through such an inconsiderate reasoning) you dangerously make the divel, a very free agent, in forming and transforming of bodies. Howbeit (letting these oversights slip) doe tel me whether those your supposed serpents (made by the sorcerours) were true serpents in deede: or serpents onelie in eutward appearance? Philologus.

They were true ferpents no doubt.

Physiologus.

If forpents without doubt, as you say, then were they such, either necessarily: or contingently.

Pneumatomachus.

Nay, not contingently, but necessarily fuch : or no ferpents at all.

Physiologus

If necessarily serpents in deede, then, tel me whether they were such by a naturall: or supernaturall necessity?

Lycanthropus.

What meane you by a natural necessity?

Physiologus.

By a natural necessity, I do here understand the necessary beginning or cause of motion andrest, in every such natural thing as
nature it selse is especially inherent in by it selse alone, and not
by accident. So that, this natural necessity, is (you see) some certeine secret power, not perceiveable by sense, but by understanding alone: yea, and the same is so throughly instructed of God
by a secret instinct, as, it is able (of it selse) to supply an essential
being (with other natural faculties) to every corporal substance:
whether element stone, hearbe, tree, tyon, horse, egle, woolse, man,
beast, or any other like natural essence. Now then, doe tel me
whether they were true serpents in deed, by such a natural necessay:

Lycanthropus.

Yea, even by that selfesame naturall necessity.

Physiologus.

Then vndoubtedly, they were fuch, either by the orderly or the wnorderly course of nature?

Lycanthropus.

Such they were even by an orderly course of nature.

Physiologus.

Then did they also consist vpon true and orderly beginnigs: namely, vpon true matter, and forme.

Lycanthropus.

They confifted of true matter, and forme I warrant you.

Phy fologus.

Doe you warrant me? A wife man would even blush for shame, to avouch such palpable and grose absurdities. Know you not, that the orderly course of nature in her ordinary producing of living creatures, is onely and altogether by generation? And, dare you then thus boldly affirme, that a sory twig or rod of a tree, was such a true naturall matter, as that, from thence might possibly have been produced some natural serpent; in any orderly course of nature? Againe, could any true lively forme of a natural serpent, be possibly given to the twig of a tree: by

40 The fifth Dialogue.

any possible power of either angel, or divel? In deed, the divel, and those his Egyptian forcerers (if they had so much spare time Aug. contra Fe- at that present (they might then I confesse) have cunningly licianum cap. 7. carved or cut out from a peece of wood, some lineamentall fa-Daneus physica shion, sigure, proportion, or shape of serpents, and very skilfully christiana, cap. have cast the same into a serpentine colour: howbeit, such a formed kinde of serpents (both for matter and forme) had onelie beene artissiciall, and accidentarie, but neither might that matter nor forme of theirs, have truely beene said to be naturall.

Lycanthropus.

Let matter and forme be what soeuer it will: true serpents I am certeine they were.

Physiologus.

How certeine soeuer you are, they could not possible be true serpents indeed, in any orderly course of nature: as you have hitherto heard. For then also they must necessarilie have had their true matter and forme verie certeine within themselves: and the same also, very absolute and constant by nature. Even as we see the selfesame matter and forme of a dogge, an horse, a bird, a man, or a serpent, which was at the first creation: the same continueth (in an orderly course of nature) certeine and constant now at this present, to the end of the world. But, these your supposed serpents, they had no such true matter and forme at all in themselves: and therefore no true serpents indeed, in any orderly course of nature.

Lycantbropus.

Then were they such in an unorderly course of nature: for, true serpents I am sure they were.

Physiologus.

True serpents (you saie) you are sure they were, and yet can you not possible shew how they should be such, except (as you now confesse) by an wnorderly course of nature: which wnorderly course is nothing else in effect, but an errour in nature declining from the true matter and forme it selse in producing her worke. Thus then, you conclude at vnwares, that they were no true serpents indeed, by any orderly course of nature: but, either miracles, or monsters in nature, preposterouslic, produced in an wnorderly course of nature it selse. Howbeit, miracles you may at no hand auouch them to be: because neither sorcerer nor dinell could ever worke miracles. And, even

in that very point also appeared the difference betweene Moses his serpent, and theirs: it being supernaturally effected by the miraculous power of God: theirs being subtilly exhibited by some craftic legerdemaine betweene them, and the dinell. Neither yet may you instly affirme them any monsters in nature. For then (howsoever nature her selfe had failed in producing the worke) they should yet have had in them naturally, their true matter and forme of true natural serpents which they never had: and therefore no monsters at all in nature. So then, sith those your supposed serpents could not possible be true serpents indeed, neither by any orderly nor vnorderly course of nature: it followeth consequently, that they were not serpents by any naturall necessitie.

Lycanthropus.

Then were they fuch by fome supernaturall necessitie.

Physiologus.

What meane you by that?

Lycanthropus.

My meaning is, that they were formed true naturall ferpents, by some supernaturall and secret worke of the disell himselfe.

Physiologus.

You are groffie deceived, for the dinell never had fupernaturall power: neither could be ever have formed true naturall ferpents, by any supernaturall skill whatsoener. Because, a cor- Aug. de trinit. porall substance (such as true serpents are) was never at any time lib.3. so much subjected under the power of the dinell, as that he was absolutely able (of himselfe) to transpose the said corporall matter to any true naturall forme: no surely, such an absolute power is onely, and altogither reserved to God. That the divell himselfe hath no fuch supernaturall power, I prooue it thus. In all such naturall bodies as are compounded of matter and forme, neither is the matter by it felfe, nor the forme by it felfe, but the whole composition is wholie formed togither: and therefore, the whole is wholie transformed into the whole. As for example, the whole aire is whollie made fire: fo foone as the faid aire is converted Philosophus in to fire. Befidesthat, the effect is evermore like to the agent, libro de geneand in that selfesame agent, doth effectually preexist at the ratione. least. And therefore a naturall bodie compounded of irue matter and forme, cannot possibly be produced, but by such an agent, asis, either it felfe compounded of the felfelame matter

42 The fifth Didlogue.

Lucas Lassius, in Euangelia dominicalia, fol.505.

and forme : or hath otherwaics, that whole composition in his owne proper power. But, a Spirit, or Dinel is only a simple forme, not having in himselfe, any material part of such a bodily subfrance, neither hath he (at any hand) the fame in his proper power: for, the Lord only, and he alone hath an absolute abilitie of producing such matter and forme. And therefore, by any operation of the Dinel there cannot possibly be formed any such a natural bodie as is compounded of true matter and forme: no, although every thing in nature, continued entire and found. But the effential transforming of a rod, into a very true ferpent, doth implicatively include an effential bodie compounded of true matter and forme by a natural production: and therefore, impossible the fame should be truly accomplished by any operation of the Dinel what soever. And so by consequence, those your supposed ferpents compounded of roas, they are (in deede and in truth) no true serpents at all, but fleights of legerdemaine.

Licanthropus.

If they were not true serpents in deede: why then doth the scripture terme them serpents?

Physiologus.

Because, howsoever no serpents in substance, yet being vn-doubtedly such in an outward appearance: the scriptures doe purposely terme them according to the acceptation of Phaaroh and all the Egyptians.

Lycanthropus.

Yea, but how could they possibly be seen such in appearance, not existing at al in a true bodily substance: or how could Aaron his red deuoure them, they having no essential being at all?

Physiologus.

I doe freely confesse there might (at that present) be seene true serpents in deede, but withall, I doe flatly denie, that the sorcerers rods were essentially transformed to serpents: which is the very point it selfe, that we argue upon. Those rods I say, were not essentially changed into true naturall serpents: but onely they seemed such in an outward appearance.

Lycanthropus.

How should there be wrought a transformation in outward appearance: and no change in substance at all?

Physiologus.

Yes, such an appearance might easily be performed of Satan, by

The fifth Dialogue.

by fundry meanes. First, because (notwithstanding the present Philosophus de remooning of fensible things, there might full remaine phanta- anima, lib. 3. fies and imaginations within the head ) it may be, that the very sensible and earnest beholding of Aaron his rod, essentially transformed to a serpent before, did (by reason of the vindoubtednes) take in the beholders fo deepe an impression, as that thereby only (through fome locall motion of fensible things remaining in the imaginative facultie, together with the humours themselves wherein they were seated as in their proper subiect) there might still be existing in phantasie, a very lively appeerance of some such bodily substance as was not subsisting in nature at all. For, much blood descending before into the fen- Philosophuin suine facultie, there descends withall, many imagined formes, lib.de fom. whereby there is forthwith procured a very lively refemblance or rigil. of some such things as are not existing at all. By this meanes therefore (there being beforehand procured a commotion of bumours, as well in the interiour, as exteriour senses of all the be- Hyperius, in holders) the Dinel might both inwardly and outwardly also, method, theolog. applie certaine apparant formes to the very organous of all the lib.2.pag.311. fenfes; even as effectually, as if they had rifen only from outward fensible obiects: and (by fuch a legerdemaine) might cause the forcerers rods to feeme in appearance, asthough they had beene true serpents in deede. A notable experiment of such deceiving of fenfes, may fitly be found forth in a candle of Adders greafe: which (all the while it be burning alone in the night) will cause all the russbesttrawed in the parlour, to seeme as if they were crawling makes.

Lycanthropus.

It is incredible, that the external fenfes of all the beholders, should (by any such legerdemaine of the Dinel ) have beene so grofly deluded.

Phy sologus.

Why not they, as well as the senses of all in the parlour aforesaid? Secondly, the dinel might not onely delude them thus by some falle resemblance of serpents : but might give them withall, an appearance of true serpents in deed. For, how- Lyra in LSani, foeuer a corporall matter is not fo freely and fo fully subjected cap. 16,23. to the power of the dinel, as that he either may, or can pollibly transforme the same to some other forme from that which effentially it is of it felfe : yet notwithstanding, such a corporall

matter,

Marifter fen-7.fol.87. M. Perkins in caufes, 2. com. pag.80. Hyperius, in method theolog. lib.2. pag. 310.

matter, both may be, and is also so farfoorth in the power of sene. lib. 2. dift. the dinel as appertaines to a local motion, this al men do hold. And therefore, the dinels (by their owne proper power, and his order of the without any perceiuance at all to humane fense ) they might (through some such local motion ) take away with a trice, the forcerers rods from the ground: and put in their place true naturall ferpents, taken by them from elfe where, And, this vndoubtedly they might doe in a moment : through the agility and nimblenesse of their owne proper nature. For euen as the mind of a man ( it being a spirituall substance ) can easily accomplish her animall operations, and as it were with a thought: fo furely, the dinel ( he being also a spirituall effence ) he is able much more speedily to accomplish his spiritual actions, and in far shorter time.

Lycanthropus.

Asthough the dinels ( fo couertly, and with fuch vnfpeakeable speed ) could conuay true naturall serpents in place of the rods: but some mult needes have perceived the same?

Physiologus.

The dinel (you know) he is an innifible creature. Besides that, this we fee plaine in our owne experience, that a Inggler (by meanes of fuch local motion, and through the nimble conueiance of his onely hand) he can fo fleightly, and fo cunningly conucy one thing in place of another, as the beholders themselves, they do not onely not perceive the legerdemaine: but (which more is) they are undoubtedly perswaded, that the Inggler, he hath essentially transformed the first matter in fight, into some other substantial forme. Now then, if a meere mortal man (by the onely nimbleneffe of hand) can so easily effect such admirable matters: why should we imagine the fame impossible for firits and dinels?

Pneumatomachus.

Wel fir: proceed in the purfute of your purpofe.

Physiologus.

Laftly, firits and dinels (being naturally nimble and swift, Otho Casman. par.2. Angelog. as was showed before) they might (by a local motion) apply cap.18.pag.533 true naturall actines, to naturall passines: vpon which application there would vindoubtedly enfue like naturall effects. As for Hyperius, in method theolog. example, wood fitly applied to fire by the hand of a man : fire is lib.2.pag. 314. foorthwith ingendred in the matter of wood. And yet, that fire

fo engendred is efficiently engendred by the fier it felfe, as by a naturall and proper agent : although yet withall, that felfame fier, is also ministerially effected by the very band applying the fame. And, even fo without doubt, the dinels, they might eafi- M. Perkinsin ly apply forne naturall matter, preexisting in a neere disposi- his order of casetion to the forme of true ferpents, and withall ( fubiecting the fes room the 2. faid matter vito fome proper agent ) might by fuch meanes com.pag.80. engender true naturall ferpents, and unperceiveably put them in place of the rods : whereas yet, those faid ferpents, so engendred, were efficiently engendred by some proper agent, although withall, they might truely be faid to be ministerially effected by the forcerers themselves, as by the verie hand of the dinell effecting the same. Even as also the hubandman (by applying and mixing wheat with earth, may ministerially be faide to bring foorth the faid wheat himselfe. Yea, and these things may firits and divels more eafily and more speedily accomplish then men may possibly doe, for many respects. First, because they understand the power of naturall causes, much better then men. Secondly, they are much more nimble then men, in gathering and applying those naturall causes. Lastly, for that thole naturall causes so assumed of dinels: may also by them be applied to farre greater, and more woonderfull effelts, then possibly they can be by men.

Lycanthropus

You affirme incredible things. For, how could the dinels possibly finde either ferpents, or any other matter in a neare disposition to ferpents: for that so sudden an ingendring and placing of true ferpents in place of the rods?

Physiologus.

I speake not incredibly at al, if you rightly consider (as you ought) that the dinels were especially assisted herein with a tomfold power: namely, with the power of nature: and with the power of obedience.

Lycanthropus.

What meane you by the power of nature?

Phy fiologus.

None other thing els, but that diume action of nature, wherin the Lord God from the worlds beginning, doth (of true matter measurably compounded by a determinate agent, & through a local motion effected also in time) euen voluntarily procreate

L

fome .

some certeine determinate effects. Nowe then , the ordinarie affiftance of this felfefame naturall power, doth ordinarily befall to men, to firits and dinels in all ordinarie and naturall productions of formes: fo farre foorth especially, as they (by a naturall knowledge) are able rightly to comprehend, compound, and applie the fame. Yea, and the affiftance of this felfesame naturall power, was not wanting at all to the dinels, in those their appearances of true naturall serpents, as was shewed before.

Lycanthropus.

And what meane you by the power of obedience.

Physiologus.

I understand thereby, that extraordinarie subjection where-Pet. Martyr in in Gen. cap. 30. in all things ( without determination or repugnancie ) doe 33.fol.125. euen readily submit to the will of God, as to the onely supereminent foueraigne ouer all causes, formes, and effects whatfoeuer. This selfelame power of obedience, not onely the Lord himselfe (immediately, and with no preexistence of matter almost) doth exercise by himselfe alone even from the beginning: but even howerly also by holy men, and by good An-Hieron, ad vi\_gels and divels doth administer the same. So that, when sotalem. Nonva- euer the Lord commandeth any strange action ( furmounting

tra nature dominum.

let natura, con- the ordinarie power and course of nature) to be foorthwith effected, then doth he extraordinarilie take up the aforenamed persons, as the onely fitte instruments of that his divine, and Supernaturall power. Nowe then, this power of obedience, albeit the fame doth not ordinarily attend upon the pleafare and becke of men or of dinels: yet, the dinels undoubtedly they had at that present (by some secret primledge from God) the extraordinarie affiftance also thereof, in those felfesame appearances of true naturall ferpents. Yea, and this also according to the fecret decree and counfell of God: who (having predetermined the destruction of Phaarob) did, by this meanes harden his hart, and so made a passage to the timely execution of his judgements upon Phaarob himselfe, and all the Egyptians.

Exod.7.13.

Exercistes.

Notwithstanding these two presupposed powers affisting the dinell in those your supposed appearances, me thinke it is cleere by the text it selfe, that the Sorcerers rods were truelie transforThe fifth Dialogue.

147 transformed to ferpents : and largue it thus. If those rods were no true ferpents, but ferpents onely in an outward appearance.

then is not that true which is fet downe in the text : namelie, Exed. 7.12. that the forcerers, Likewife they cast downe their roddes, and they

were turned into serpents.

Physiologus.

I answere you thus. It is undoubtedly true what soeuer is set downe in the text: and may verie well fland with that which I fay. For, be it it supposed, the Sorcerers rods were turned (as you fay ) into ferpents, yet were they not truely fo turned; I meanesthey were not existingly, but appearingly turned into ferpents. And this distinction is verie fully borne foorth by other words in the text; which affirme, that the Egyptian Sorcerers Exod. 7.11. they did (in like maner ) by their enchantments. Where you may plainely perceive the particle of (likenes) purposely put down, to fet foorth the difference : as if he should say, the Sorcerers they did the very like in shewe, although not in substance. For marke I befeech you: there is in that text, both the maner and meanes of their working, precifely put downe. The manner of their working, was by a likenes of ferpents in an onelie appearance: the meanes of effecting that worke, was the Sorcerers inchantments. From which words of the text, I may reafonthus, A like cause argueth a like effect. But the Sorcerers inchantments (which are altogither deceiveable, false, and standing onely in outward appearance ) were the very efficient cause of that likenes: therefore, the effect, I meane, that likenes it felfe, must needs be deceineable, false, and onely exist in an outward appearance. Thus then, the case it selfe being (by all the premisses) apparantly euident: I will now returne at the last, to answere your maine or principall argument, which was this in effect. Satan (by the Egyptian Sorcerers) transformed rods into ferpents: therefore, he is much more able to doe the fame by himselfe. This (I must tell you ) is a false and deceiveable argument, For first, in your antecedent you do shamefullie Petersprinbegge the cause in question before it be prooued; and now, when cipium. it comes to the triall, it is not able to holde the hammering. Againe, your consequent also is false, for, therein you do make the dinell a verie free and absolute agent, in transforming of bodies as well without, as with meanes at his pleafure, which onely is a power peculiar to God: whereas the dinels can accom148 The fifth Dialogue.

plish nothing in nature, but by natural causes and meanes, no more then the Carpenter can frame an house without sit matter and instruments to worke withall. So then, both parts of your argument being apparantly false: you cannot possible conclude from thence, any power in the dinell, for an essentiall transforming of bodies.

Lycanthropus.

Well fir? Howfoeuer you passe ouer this argument, taken from the forcerers rods transformed to serpents, and all this (forfooth) by a pretie distinstion of a thing in existence, and of a thing in appearance: yet haut I one argument more, which you shall never be able to avoide with that cunning devise.

Physiologus.

Let vs heare that irrefragable argument: for, hitherto you have afoorded vs none that needes any great cunning in anfwering.

Lycanthropus.

Dan.4.13.

Nebuchad-nezzar (it is very well knowen) was effentially transformed into an oxe: therfore, the dinel may eafily change himselfe into any shape whatsoever.

Physiologus.

Or ever I come to answere directly your argument, doe tell me how it is certainly knowen that Nebuchad-nezzer was effentially transformed into an oxe?

Lycanthropus.

Joseph.de antiq. losephus writing of the lewish antiquities, he flatly affirmes Indaic.lib.10. it so.

Loephus de Antig: bainted .

cap.II.

Infephus doth fo I confesse. How beit, Infephus, he hath beene fo often discredited and tainted in other points of more waightie importance, as, the lesse credit is to be given him in this,: especially, the very words of the sext being otherwaies enident, and testifying plainly vnto vs, that Nebuchad-nezzer he was not essentially transformed at all, either in minde, or in bodie.

Lycanthropus.

Dan.4-22,

Neuer goe about to make vs thinke so: for, the very text, it telleth vs plainly, he did eate graffe like an oxe.

Physiologus.

It doth so in deede : and what of that? will you hereupon inferre,

inferre, that therefore, he was effentially transformed into an oxe? That were a mad kinde of inference. So conies and geefe, they doe eate graffe like an oxe: and yet notwithstanding, they still retaine their proper effential being, without any effential transformings into either oxen, or affes. Besides that, if you will wilfully infift vpon any effentiall transformation in Nebuchad-nezzer, you might with more shew of fense, and better probabilitie of reason auouch, that he was transformed rather into an eagle: both, bicause the baires of his head (laith the text) Dan.4.30 were growen like to an eagles feathers, and for that also, the very nailes of his bands and feete, they were like to the clawes of a bird. And therefore, it would be more consonant (you see) to conclude, that Nebuchad-nezzer was rather transformed into some fowle having feathers and clawes: then, into a beast that hath hornes and hoofes. Howbeit, there was in him no corporal transformation at all, but only a changed minde, for, so faith the text: Let his bart be changed from mans nature, and a beastes hart Dan.4.13. be given unto him.

Lycanthropus.

If you yeeld vnto him a changed hart: I make no doubt at all of an altered bodie. For, if the minde it selfe which is the first substantial forme in man, be transformed (as you say) to an oxe: what other forme or being at all can be given to the bodie (it being the organical partes of the minde) but only the forme of an oxe?

Physiologus.

What meane you by Nebuchad-nezzer his bart transformed?

Lycanthropus.

I meane thereby, that his very hartit selfe was effentially changed into the very bart of a beast: for, so saith the text.

Physiologus.

The text vnderstandeth there, no reall transmutation, or Tremel.in Dam. transformation of substance: but only an alteration, or change of cap. 4.16.

qualities. For, there is no doubt at all, but that in Nebuchad-Robertus Rollonezzer there still remained a reasonable hart: howsoeuer (by 16.

the institudgement of God for his pride) he was (for the deter- George love, in mined time) even vtterly deprived of all vse of reason. Having bis Exposition his said bart (for the present) so plunged in beastly corruptipon Dan, cap. ons, and so wholy overwhelmed with brutish affections: as that 4.13.

L 3

(thereby)

50 The fifth Dialogue.

(thereby) he differed nothing at all from a beast, being more blockish and senselesse in bumane knowledge, then the very oxe that feedeth on grasse. So that, how honorable soeuer before in princely dignitie, yet (having now in him no vnderstanding at all) he is not unlike to the beastes that perish.

Pfal.49.20.

Lycanthropus.

If there were in his hart no substantiall change at all: how could there possibly be wrought in the same, such altered, or changed qualities?

Physiologus.

Math. 19.26.

There is nothing (you knowe) impossible to God. By whose eternal decree, the hart of Nebuchad-nezzer was so thoroughly ouertaken and tainted with such an outragious furie, or madnes, as that he (being vtterly deprived of humane sense) did presently depart the Court: very wildly wandring over the mildernes like to a beast, conversing (in brutish manner) among the brute beastes themselves, and leading (for the time) a very sauage and beastly behaviour.

Exercistes.

If Nebuchad-nezzer was not effentially transformed at all in bodie or minde, but possessed only with furie and madnes, it is vnlikely his Courtiers would suffer him then to converse with beasts abroad in the fields, but would rather have bound him, and kept him vp close in the darke; and therefore, for any thing hitherto heard, he might be essentially transformed into a beast.

Physiologus.

That he was not effentially transformed at all, it is very apparant by all the premisses. Why his owne courtiers (perceiting him plainly deprined of reason) did not bind him foorthwith, and keepe him up close, but permitted him to wander wildly abroade, there was very great reason. For first, the courtiers they knew very well, and all men may see by experience that, the binding and keeping of a madman close; is so far from appeasing, as it rather doth aggranate (for the present) his furious bumour: and therefore the courtiers forbore to bind him at all. Besides that, they were the more especially loth to be led to that course, because (by the revelation of Daniel) they plainely understood before, that, the lord God had determined his wandring abroad with the beasts in the field: and therefore,

fore, they greatly feared to intercept the said purpose of God, assuring themselves, that (after the determined time) he should safely returne to his owne kingdome againe.

Exorciftes.

But sir, if he was not essentially transformed at all, how then is it possible he should so long lie foorth naked in the fields in frosts and deawes; or line any time, with such vnnatural diet, or, be preserved (at least) from the devouring of beasts?

Physiologus.

If we but consider this matter by naturall reason, wee may Hieron, in find by experience, that many things (in deed) are impossible Daniel, to a sound man: which yet, to a surious or mad man are not so impossible. For, sury is such and so headstrong an humour, as it maketh a man to endure and doe many things; which otherwaies he could not possibly endure. As for example many madde-men (we see) are well able to continue in the cold dew along time, and to be sustained (that while) with crude and rame meates: seeming also vnto themselues, that they are not men, but brute beasts in deed, and thereupon also, they delight to converse with beasts, and to grow into familiaritie with them, although yet, not essentially transformed into true naturall beasts indeed.

Pneumatomachus.

Surely, this seemeth strange vnto me: and I see not the reason thereof.

Physiologus.

The reason is this. Furie hath so highly disordered their nature, and made their minds so beastly affected, as, many things (in that their disordered state) are possible and delectable to them, which yet (in their sounder estate) were nothing so. Euen as also we see by experience, that verie coales or earib (to many women with child) are a verie sweete and delectable dies, which yet (before then) they did both and abhorre: and all this, by reason of their disordered nature at that instant time. And, hereupon also it came to passe that Nebuchadnezzer did grow into such familiaritie with beasts: namely, euen by reason of that likenes of nature, which (to his owne seeming) he had with brute beasts, in that his disordered state. Yea, and this also is the verie naturall cause, why (at that present) he was not torne and deuoured of beasts: euen as also we see by experi-

ence, that furious dogges, they doe never hurt mad-men, nor nasurall fooles. Howbeit, Nebuchad-nezzer (in his furious estate and melancholike paffion ) he was more especially preserved from the outrage of beafts, through a miraculous providence, and speciall protection of God: and therefore, his faid preferuation (in that selfesame respect) the lesse admirable, and woonderfull to vs. Thus then (the matter it felfe, being manifestly apparant) I will now answere your maine or principall argument: which was this in effect. Nebuchad-nezzer he was essentially transformed into an oxe: therefore, the dinell may eafily change himselfe into any shape whatsoener. This argument is many waies faultie, and halteth downe right. For, first, your antecedent is veterly false, and a meere begging of the matter in Question: because Nebuchad-nezzer (as you have hitherto heard) he was not effentially transformed into an oxe: and therefore, this producth nothing at all for the reall transformation of prits and dinels. Secondly, if Nebuchad-nezzer had beene forransformed in deed as your felfe doth imagine: yer, the fequel of your argument is veterly volound : because it stands upon divers, or rather contrarie efficients, namely God, and the dinell. The one having of himselfe an absolute and indeterminate power, and therefore able of himselfe to worke what he will, where, when, and howfoever best pleaseth himfelfe : and fo by confequence he might (it it had to feemed good in his wisedonie ) have essentially transformed Nebuchad-nezzer into an oxe. The other (the dinell I meane) he hath onely a finite and limited power, and therefore ytterly vnable of himfelfe to accomplish any one worke beyond the bounds of that power : and fo by consequence, he cannot possibly transforme bimselfe essentially into any creature whatsocuer, without a speciall power from God. Lastly, your consequent, it standeth onely vpon (may be ) and so concludeth no certaintie at all concerning the Question.

Exercistes.

Well fir? howfoeuer Nebushad-nezzer was not effentiallie transformed into an oxe, yet this you confesse, that, for seauen yeeres togither, he did vtterly want all vse of reason: and therefore, I woonder how so renowmed a kingdome coulde continue all that time without a governour.

Phy fiologus

Dan.4.13.

This is but extrauagant and wandring speech, though yet the kingdome ( no doubt ) it was all that time gouerned by the princes and nobles, according to Daniels direction. Who fully affuring them of the king his vindoubted returne to the king dome after those seuen yeeres end: the nobles either they durft not establish any other as king, for feare of being tainted with treason at his returne, or else (honoring him in their harts for his former victories) they resolved to expect his happie returne with patience. Howfoeuer, the Lord who determined the judgement, he also prepared away no doubt, to the peaceable preservation of Nebuchad-nezzer his kingly dominions. And therefore muse no more of the matter, but elther speake to the purpose in hand: or, put an end to the conference.

Lycanthropus.

Sir, howfoeuer I am vnable to replie vpon anything fpoken : I will neuer beleeue, but that firits and dinels can effentially transforme themselves into what bodies they please.

Orthodoxus.

I have hitherto endured your weakenes in answering to any thing vttered by maister Physiologius: hoping that verie shame would have made you (ere now) to give over the field. Howbeit, perceining your fetled pertinacte in this your opinion, I cannot but speake : woondring withall, that you should be so resolute in that, whereof you can yeeld no one reason at all, but onely your will.

Lycanthropus.

Yes fir, it is the generall opinion of all men, that the dinell can transforme himselfe into any forme whatsoeuer.

Orthodoxus:

Howfoeuer men, by tradition had received an errour hand ouer head, for not looking throughly into it: yet may you not Exed. 23.2. folow a multitude to do enill, neither agree in a controuerfie to decline after many, and overtbrowe the truth. And verie certeine I am, that no one found writer, either old or new is of your mind: but rather the contrarie. As for my felfe, I neuer could fee any shew of reason tending that way. For the Lord God, as he hath endued man, and every living thing, with their proper nature, substance, forme, constitution, qualities and gifts, and directeth

their wils, faculties, and powers accordingly : fo hath he alotted to firituall creatures, their owne substance and properties seucrall alone to themselves, and appointed them their lawes and limits, beyond which they cannot possible passe the bredth of an haire. And therefore, as it is absolutely against the ordinance of God, that I should flie like a bird, or swim like a fish, or creepe like a worme, or become another creature in forme, to that which by nature I am, infomuch, as if God would give me leave, I could not possible do it, for it were flat contrarie to his owne ordinance and decree, yea, and even opposite to the naturall constitution of that bodie which he hath created and giuen me : so is it vndoubtedly incredible, that either a dinell should be effentially transformed into a man, or a man substantially turned into a dinell, or that either of both, should reallie change themselves into any other nature, substance, forme, constitution, qualitie or gift, then those verie same which they have by creation, yea, or that they should possible applie those which they have, to any other end or vie then that which God himselfe naturally decreed, and directeth them vnto. Otherwife, either God should be contrarie to himselfe which is farre from him: or elfe those things must needs be supernaturall, and fo, a true miracle in whom foeuer. Neither yet is Gods omnipotencie hereby qualified: but the dinell his impotencie is rather manifested, and more lively declared. Who hath no further power then that which God from the beginning hath appointed vnto him: and the same also consonant to his owne nature and substance. The dinell (I confesse) may well be restrained from his naturall faculties, power, and will: but (being Gods minifter) beyond the fame he cannot possiblie passe the bredth of a pinne, neither yet any other waies, or further imploie his endeuour, then onely in that verie worke which the Lord (from the beginning) hath enabled him to do. Which is, that he (being himselfe a spirit) may vitiate and corrupt the spirit of man, and therein also he is diligent enough: howbest for the doing heereof, he cannot substantially alter his forme at all.

# Philologus.

I have heard many very confidently affirme that the divell hath appeared to them in the likenes of a man, a cocke, a catte, or a dogge.

Ortho-

#### Orthodoxus.

Yea, but how are those confident affirmers certeinly fure. that, the man, the cocke, the catte or the dogge, whose likenesse they fawe in appearance, was indeed, and in truth either firit or dinell; and not rather the Legerdemaine of some coniuring Priest, or coulening companion. For, if a dinell can indeed effentially transforme himselfe into the likenes, figure, or shape of a man, a dogge, a catte, a moufe, or a toade; whie can he not allo transforme, a man, a dogge, a catte, a mouse, or a toade into the likenes, figure, or shape of a dinell, fith there is a like reason and possibilitie of both? Howbeit, we may not beleeue (faith Augustine) that, a mans bodie can by any Arte or power of Aug. decinit. the dinell) be transformed into the lineaments of a beast: much Dei,lib,8,cap. lesse into the forme or substance of any infernall divell. Besides 18. that, if fpirits and dinels may possiblie transforme themselues Item, in libro de into an humane bodie: then could not Christ his argument pro- spiritu & anipounded to Thomas, be currant & good, where he faith, behold my bands and side, and put thy finger into my bands, and thrust thy loh.20,27. band into my side : and be not faublesse, but faithfull. All this (how truely focuer deliuered by Christ) could neuer (in truth) have fatisfied Thomas concerning the resurrection of Christ: if it be true in deed that dinels can truely transforme themselues into true naturall bodies. For Thomas (remayning vnfatisfied) might boldly have answered thus, oh fir! why doe you will me to handle your hands and fides ? that is no certeine argument, to demonstrate vnto me your rifing againe from the dead. Because, spirits and dinels (you know) they can truely transforme themselues into true naturall bodies : and therefore ( notwithflanding fuch an experimentall, or sensible knowledge ) you may rather be some transformed spirit or ghost to deceme me, then my Lord and my God which came for to faue me. Thus then you fee, that ( if thefe effentiall transformations he concluded for currat) Thomas his incredulity (for any thing heard) might Joh. Bodin, de paffe vncontroled. magic.damen,

Exorcistes.

lib. 2, cap. 6. Though the dinell cannot alter his forme substantially, yet Nonessentialis may he change the fame in shape or figure, I doubt not, and fuch forma, id off raa distinction hath Bodin, saying : The effentiall forme namely, rea-tio, Sed figure Solum permutafon it selfe, is not changed : but onely the outward shape or figure. Ortho-

Bodin, he strikes it dead no doubt. For, here he maketh the dinell a cunning ingler, who (by casting a miste before mens eies) can give to firituall substances, what outward figure and forme he please. Howbeit, till Bodin be able to demonstrate truely vnto vs, that the dinell may have power to alter effentially a spirituall substance : we will neuer acknowledge any posfibilitie of transforming their shapes or formes at all.

Exorcistes.

Aug de civit. Dei,lib.18. cap. 17.0 18.

Well, yet Augustine subscribes to such transformations. Orthodoxus.

He doth I confesse. Yea, those, and other like matters are fo common in many of his workes, as, I am driven to suspect they were rather cunningly foisted in by some cunning popish consuring Prieft, to credit his cofening practiles : then carefully inferted by Augustine himselfe, to set foorth a truth. Cardan de va-Howfocuer, I fay with Cardanus, that, how many of those transformations Augustine saith be bath seene with his eies: so many I am content (for the reuerence I owe him) to give credit vnto. All the reft I account but Cabalisticall conceits; and no better (in effect) then foolish toies to mocke an Ape. Yea, and so much the rather, because Augustine himselfe affirmeth those transformations to be but phantasticall: and that they are not according to the veritie, but according onely to their outward appearance.

Aug. decinit. Dei,lib.18.

mitatererum,

lib.15,cap.8.

Lycanthropus. Yet, such then according to outward appearance. Orthodoxus.

be feen and felt, therefore I am no furst. And then next, he rea-

foneth

I alow no fuch supposed appearances made by dinels : be-G. Gifford in bis Dialogue of cause, I find no such power given them by God in all the scrip-Witches. tures. Befides that, if we admit, that dinels may take onely but Otho Casman. formes, or shapes upon them, though not the very substance it Angelogr.par. selfe of a true natural body: yet then also Christ his argument 2.cap.19.pag. made (else where ) vnto his desciples had not been sound in 561. Marc.6.49. euery point, saying thus : handle me and see, for a spirit it bath Luc.24.39. not flesh and bones as you see me to have. Setting downe visibility Tertul,contra Marcion. lib.3. and palpability, as things opposite to the nature of spirits and dinels : reducing his disciples (in discerning of spirits ) to the judgment, first, of their eies, and then next of their hands, and arguing thus. Spirits can neither be feen nor felt : but I may both

Aretiss in Luc. 24.39.

foneth a disparatis, thus. A forit it hath neither flefb nor bones : but I have both, therefore, no firit. Putting down there you fee ) very apparant and manifest properties to seperate himfelte in fhew, from a firit. And therefore, if firits and divels liaue power by any possible meanes, to transforme themselves but into the onely outward formes and shapes of true natural bodies, though not substantially transformed in deed : yet could not that which Christ concludeth, have foundly established the disciples faith concerning the true body of Christ. Because they (by reason of such supposed apparitions) remaining still doubtfull; might have fitly replied thus. Good fir, though firits and dinels have not substantially flesh and bones, and therefore, no true and substantial bodies: yet can they truely transforme themselves into the outward shapes and formes of true natural bodies : and fo notwithstanding, we may be deceived in an onely outward appearance. These exceptions (you see) the disciples of Christ they might justly have made : neither (if these transformations be undoubtedly true ) might Christ so Tharply have blamed their unbeleefe.

Lycanthropus.

Spirits (I confesse) they are not palpable, but only visible: and therefore, not the seing (without the handling) might well have fatisfied Christ his disciples.

Orthodoxus.

Yea, but (what locuer you imagine of the other disciples ) if you rightly way, and exactly confider the text it felfe with the severall circumstances ) you may plainely perceive, that the fault of Thomas his incredulity was secondly bewrated and con- Hugo Cardinal demned : for that he durft neither credit the vewe taken by in lohannem. the other disciples, nor trust his owne eies concerning the truth cap. 20.29. of Christs body. For (faith Christ) becamfe thou bast seen (not be 210h 20.29 4 Nota cause thou hast felt ) thou beleenest. Also, bleffed are they that beleeue and fee not : and not they that beleeue, and feele not. Giuing thereby to understand, that our corporall eies may truely discerne betweene a spirit, and a true natural body; which were not true, if spirits and divels could possibly transforme themselves into any visible shapes or formes of true bodies, for thereby the sence of seeing mighe soone be deluded. And in very deed, it is very erronious for any to imagine that the eies may possibly be deceived, in discerning between spirits and dinels,

The fifth Dialogue. 158

Math. 14.26. Marc. 16.14. Luc,14.39.

and true natural bodies : as appeareth by fundry feriptures. Wherein Christ very sharply reproducth his owne disciples: for not crediting the judgment of their owne eies in fuch a cafe. Which could not (I fay ) be a certeine rule; if firits and divels can truely and essentially transforme themselves into true naturall bodies: or but change themselves into the true shapes and formes of fuch bodies. And, this (I beleeue ) doth break the very neck of those your supposed transformations of firits and dinels whatfocuer.

Lycanthropus.

This that you fay is vindoubtedly true, and yet, fill me thinke the dinell should have power, so to transforme himselfe, either in substance, or appearance at least : although I my selfe am vnable to render any one reason thereof.

Orthodoxus.

Pompanac, de incantat.c.2. mens hominis, erecta fabu-Lis aures.

It is verievidiculous (faith one) for a man to leave manifest things, and such as even by naturall reason may soundly be prooved: O quam credula and fo, to seeke after unknowen things, which, by no likely bood may be conceined, nor yet tried out by any rule of reason: but,

Good Lord, bow light of credit is the wavering minde of man? How onto lies and tales, bis eares attentine all they can?

Lycanthropus.

Good maister Orthodoxus? I am drawen by the very force, of your speech) into a maruelous perplexitie. For when I examine the weight of your reasons propounded, I am driven to denie the transformation of fpirits and divels: but, fo foone as I returne to the necessarie consideration of my present distreffed estate, then, that former new-bredde conceit is cut in the necke, and squashed quite.

Orthodoxus.

And why fo I praic you?

Lycanthropus.

See the lively it being predo-

minant.

Surely fir, because I my selfe am effentially transformed into effect a melan- a moolfe: I make no question, but that dinels can also substantialsholike humour, ly change themselues into any true naturall bodie.

Orthodoxus.

Verie true as you fay: the one is every way as possible as is the other.

Lycanthropus.

Why, then alas, the Lord be mercifull to vs: for what man

in the world may polliblie be free from their malice?

Philologus.

How now Lycanthropus, are you indeed in good earnest? doe you verilie imagine you are essentially transformed into a woolfe? now surely, this is the oddest iest that ever I heard.

Lycanthropus.

Nay, nay (alas) it passeth a test : for I finde it and feele it to true by experience.

Phy fiologus.

Well said Lycanthropus, now I perceive your name was not given you for nought: it being so proportionablie answerable to your phantasticall nature. You are called Lycanthropus: hunar of pame that is, a man transformed to a woolfe: which name is verie fittle Anicentrast, derived from the verie disease it selfe that disorders your 4.cap.15.

braine, called Lycanthropia. Which worde, some Physitions do translate Damonium Lupinum, that is, a wooluish Demoniacke: 15.

others Lupina melancholica, and Lupina in sania, that is a wooluish Aesiulib.6.
melancholie, or a wooluish furie and madnes. And it is nothing cap.11.
else in effect, but an infirmitie arising upon such phantastical Leonardus Fuchsius insite.
imaginations, as do mightily disorder and trouble the braine.

Lycanthropus.

An infirmitie say you? It is a verie strange and fearefull infirmitie, that can so essentially transforme a maninto a verie naturall woolfe? God blesse euery good man from such kinde of

infirmities.

Physiologus.

Had you lived in such a time, as beasts, and beares, & moolnes were supposed to speake like men: it had beene an easie matter (I perceive) to perswade you that you are a moolse.

Lycambropus.

Yea, but how are you able to perswade me the contrarie?"

Physiologus.

That may easily be done, by describing briefly vnto you, the verie true nature of that the aforesaid diseases, which so fearefully affecteth your minde, with these phantastical smanning inations and fond conceits.

Lycanthropus.

I praie you then describe isplainly vnto me.

Phyfiologus.

With verie good will. Wherein you must principally consider, Auicen, tract. 4.de egritud. capitis,cap.15. Phil. Barowoh. in method. phy-Leonard. Fuchf. Inftit. Medeci, lib.3. fect.3. cap.II.

fider, that the verie first matter which caufeth Lycanthropie, or this wooluish Demoniacke: confilteth in the very selfesame matter or ftuffe that maketh in any other man elle, a melancholike bumour, for either of both are melancholike perfons. Howbeit, fic.lib.t .cap. 27. the peculiar cause it felfe which more especially procureth Lycap. 28. fol. 34. cant bropie, is either that kinde of melancholy which arifeth properly of choler adust: or that which comes of a simple and naturall melancholie. Sometimes also it proceedes of an impostume of bloud in the braine: but verie seldome of bloud adust. Now then, that Lycanthropie which arifeth onely of the abundance of a simple melancholie, asit is (for the most part) the verie woorst of all, & therefore is called Lupina infania, a wooluish furie or madnes: fo is it commonly feated in the exteriour parts

of the braine, and hath an operation not vnlike to the matter of a

feated in the verie ventricle of the braine it felfe, causing choller

Anicen.tract. 3. de apostemat, disease, called Karabitus, which is a botte impostume of the head, capitus,cap.I.

adust, and the melancholike matter verie much to abound. Whose vaporous humors (vitiating and corrupting the braine,) doe procure the patient vnto a verie deepe fleepe. Wherein his phantafie is fearefully troubled with the dailie impression of fuch fearefull and strange imaginations as do cause the interiour firits of the braine to waxe verie milde and fearefull: by reason of those blacke and cloudie representations: which were received before in the phantasie. And heereof it is, that some vnskilfull Physicions, do so rashly ascribe this bumorous disease to the operation of the dinell: and that the ignorant people do abfurdly imagine the partie thus affetted, to be vindoubtedly poffeffed of diwels. Howbeit, they should certeinly know, that a cholerike humour (fo foone as an extreme adustion affecteth the fame) is foorthwith converted to furie or madnes; neither is it then fatisfied with an onely simple melancholike affection. This difeafe, de agritud capi- it hapneth to men especially in Autumne through the malitioulnes of the humors abounding, and eftloones is encreased in Phil. Barough. the fring, & in fummer : yea, & it is then the extreamest of all when the north-winde blowes, by reason of the drines thereof. The fignes that commonly fall foorth in the beginning of this difeafe, are thefe, namely, ftrange conceits and feares, a proneffe to anger: the partie affecting solitarinesse, having a fearefull swimming and turning about of the braine. Howbeit, when the difeafe is once growne to perfection : then there followes verie fearefull

Auicen.tract.4 tis,cap.16. in method . phy fic.lib.1.cap.27. 28.fol.34. Otho Casman. Angelograph. par. 2. cap. 18. queft.6.pag.

540.

fearfull and strange effects. For, some are afraide the beanens Hyperim de will ouerwhelme them forthwith : fome feare the earthwill final-method theolog. low them quicke: fome ftand in continuall dread of theenes: and lib. 2. pag. 310. others againe, that woolnes will enter into them. Some imagine themselves to be dinels, birds, and vessels of earth: yea, and that they be truely transformed into woolnes, and therefore they do counterfeit their voices, & wander about in the fields. This vndoubtedly is your prefent difeafe: & this is that which makes you fo resolute concerning the supposed possession of spirits and dinels. All which you may plainely perceive, is nothing elfe in effect, but a phantastical conceit, occasioned only upon those difordered bumours which burt and trouble your braine. That which Joh. Wierm de any further concerneth the nature, the causes, the circumstan- prastig. damon. ces, and cure of Lycanthropie: you may see more at large in 46-4.cap.23. Wierus his workes.

Lycanthropus.

This is very strange I affure you, and more then ever I heard : albeit I have felt the experience thereof in my felfe. Physiologus.

Not so strange as true: and therefore, forsake your folly in time.

#### Orthodoxus.

I pray you hartely doe fo, and that fo much the rather : by how much the dine! ( in working vpon that disordered humour ) will be ready eftsoones to abuse you afresh. In consideration whereof, I will shew you what the Ancyran councell and others have carefully decreed against such humerous persons, saying thus. Whereas certeine gracelesse women (seduced wholly by Ancyranum fatans illusions ) doe verely imagine themselves (for certeine concilium. howers in the night ) to be riding upon woolnes and beafts with Gratians ibid. Diana the pagane Goddeffe, and to paffe through fundry coun- August. de fitries: through which erronious conceite, they (being grofly abu- ritu & anima, sed) doe verely beleeve those things to be true, yea, and (in belee-cap.23. wing the same) do fearefully ftraggle from the true sauing faith. Deftructorium It appertaineth therefore to the ministers (in every their seve- 6.cap.49. rall churches ) to publish and confute the falshood hereof and othe Casman. withall, to strengthen the minds of their people against every Angelograph. fuch phantasticall and fond illusion of satan. Who eftsoones affai-par. 2.cap. 19. ling the minds of bumerous women, and (through infidelity ) con- 9.2. Pag. 540. pling them fure to himselfe, delades their said minds with

areames

dreames and visions: making them sometimes mery, and sometimes fad : shewing them fundry persons, both knowne and onknown : yea, and leading them dangerous bie-waies to their owne destruction. Thus you see the councels decree against these rowing conceites, wherewith your felfe (at this prefent) is fearefullie tainted : and therefore, forethinke you thereof in time.

# Lycanthropus.

Are there then no effentiall transformations at all?

Orthodoxus.

No verily, whatfoeuer they feeme in sheme, they are but illusions and sleights of the dinel to deceine : and therefore (I aduise you to winde your felfe from them with speede, for feare of a further mischiefe. And, because you shall not imagine this councell I give, to be but a dreaming deuise of my owne: therefore, (besides that which was spoken before) I will yet further make knowen vnto you, how generall councels, many good writers, yea, and the Popes owne canons do all jointly condemne and pronounce this pecuish opinion concerning the supposed transformation of dinels, to be impious, abfurd and dinellish, and the Destructorium maintainers thereof to be woorse then Infidels, saying thus : Whovitiorum par.6. soener beleeneth that any one creature can be made or changed into better or woorse, or to be transformed into any other shape, or into any other similitude, by any other then by God himselfe the creator of all things: without doubt, he is but an Infidell, and woor fe then a Pagane. And therewithall, this reason is rendred. Because (fay they) they doe therein attribute that power to a creature: which onely belongeth to God the creator of allthings. By this you may plainely perceive, of what reckoning these your supposed transformations haue beene in former times.

Anquirenfe concilium. Gratian, ibid. can. 26.95. Prosper in libello de dono timoris. cap.49. Otho Casman. Angelograph. par. 2. cap. 18. 9.6. Malmestury, de gestis An glorum lib.6.

## Philologus.

Lycanthropus? your opinion (it appeareth) is plainely condemned of all : and therefore, for fake it for fhame.

## Lycanthropus.

So I do I affure you : praifing the Lord with all my hart, for bringing me thus to behold the folly thereof: yea, and am hartely fory, for being bewitched therewith fo long, being also afhamed now of my odious name.

Phyfie-

The Lords name be bleffed for this your happy illumination in lefus Christ.

Pneumatomachus.

Yea, and the Lord grant the like happy successe, to our further proceedings.

Lycantbropsu.

So be it. But good Master Orthodoxus, I remember full wel, how that (in the beginning of our conference, where we handled the power of spirits and divels) you spake of a twofold possession: the one reall, the other actuals. The first you have fully consuted: notwithstanding any thing spoken to the contrary. Howbeit, of the other, the question is ordinary in every mans mouth: and therefore, I pray you hartely shew vs your sudgement also therein.

Orthodoxus.

What (I pray you) is the common opinion of men concerning the same?

Lycanthropus.

I here of none that make any doubt of attnall possession: yea, and the Exercist also who cast out the dinel at Magnitton (howfocuer he faggeth with me now, concerning his first conceite of real possessions) he is very confident (in the very title of M. Dorel in the his apology) to auouch the yong man to have been attnally possession. Selsed of (atan.

Exercistes.

I doe so in deed, and I make no doubt thereof at all being able (I hope) to mannage the same against all men, yea even to the death.

Orthodoxus.

What are you able to mannage against all to the death?

Exorcistes.

That the dinel hath, and may have now (even in these daies of the gospel) an actual or powerfull possession in men.

Orthodoxus.

What man? are you now fled from your idle conceit of effentiall possessions, to the supposed actuall possessions of spirits and dinels: this, as it argueth evidently great want of munition to mannage that matter; so it halethys perforce to follow your footings awhile, in these your wandring vagaries, that so (be164 The fifth Dialogue.

ing forcibly beaten from all hope of recovering your former hold) you may be forced (at the lenght) to yeeld up the conquest in the open field. Howbeit, this question (I perceine) doth crave a larger discourse then the present time will afoord: especially, our dinner being now in a readinesse, and staying upon vs. Let us therefore (for the present) put an ende to our speech, till we have refreshed our selves with the good blessings of God: and then afterwards walke foorth, and conferre of this point to the full.

Pneumatomachus.

Sir you may account vs for bold and impudent guests, that are thus troublesome and chargeable to you.

Orthodoxus.

My ministerie is allotted to these kinde of troubles, and my cheare, I account well bestowed upon such fort of guests: therefore, make no more strangenes, but, arise and goe with me,

Philologus.

We praise God for your kindnes and care concerning our bodies and soules: and therefore doe thankfully accept of your offer, and dutifully attend on your person.

Orthodoxus.

Let ys then arise, and depart.

The end of the fifth Dialogue.



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# The firth Dialogue.

#### THE ARGUMENT.

Of actual possession, what it is? And whether the divels now (in these dates of the Gospell) do actually possession either the minde or the bodie: by an extraordinarie afflicting or vexing?

# The speakers names.

PHILOLOGYS.
LYCANTHROPVS.
PNEVMATOMACHYS.
EXORCISTES.

#### Orthodoxus.

Having bleffed the Lord for his benefits, the choice shall be yours, whether you will walke foorth abroad: or, keepe close in my Parlour, and conferre there of the question for one or two howers.

Physiologus.

Sir, you remember the Pronerbe. After dinner sie a while: and after supper walke a mile. The which, as it accordeth verie fitly with the rules of Physicke: so will it be a furtherance to the maine purpose it selfe, which we have in hand.

Orthodoxus.

You say verie well. Goe to therefore Exercistes proceed in your purpose: and tell vs what you hold concerning this point.

Exercistes.

This I have hitherto, and yet still doe confidently holde: That the divell, even in the se daies of the Gospell: bath an actuall possession in men.

Orthodoxus.

Well then (before you produce your proofes) let vs first put downe the question it selfe in it proper termes: that so, we may the better perceiue the verie point of your purpose.

Lycanthropus.

I pray you proceed in that courfe.

Orthodoxus.

With verie good will. For fo the matter controuerfed be-

tweenevs, may more fitly be comprehended within the true bounds of an orderly conference.

Philologus.

A verie conuenient course, in my proper conceit.

Pneumatomachus.

I am iust of your minde.

Exercistes.

Neither know I of any one that differts from the same. Tell vs therefore, I praie you: what is actuall possession?

Orthodoxus.

The actuall possession, is that effectuall working power, wherewith the divels (by an operative permission of God) doe extraordinarily, and in most woonderfull manner afflict, molest, torment, and vexe some speciall persons (in a speciall sudgement of God) put over onto them, for that speciall purpose. Wherein, we have first to observe, the primarie efficient cause: namely, the speciall purpose and indgement of God. Then next, the secondary efficient cause: I meane, the effectuall working power of the divell. Thirdly the materiall cause: that is to say, the affliction, the torment, and vexation it selfe. Fourthly, the formall cause: namely, an extraordinarie manner of working. And lastly, the sinall cause: I meane, some speciall purpose of God, best knowen to his wisedome.

Lycanthropus.

How manifold I pray you, is this actuall possession?

Orthodoxus.

It is twofold: namely, either mentall or corporall.

Lycanthropus.

What meane you by the mental-actual possession?
Orthodoxus.

My meaning is not, that the dinell doth really enter, and effentially, or inherently dwel in the possessed mans minde, which we denied before, when we conferred of the real mentall posfession: but, that he doth onely actually afflict, and effective lie torment the possessed mans minde.

Lycanthropus.

What meane you, by attually afflicting the possessed mans minde?

Orthodoxus.

By actually afflucting, I understand the effectuall and power-full

. The fixth Dialogue.

full operation, wherewith the dinell (for the present) doth so Gualter in fearefully molest, and so strangely deprive the possessed mans Math 3.16. minde it selfe, from the present vie of all reason: as he makes fol.272. him even senseles and moode, verie violently to rush headlong into fire and water, and outragiouslie to runne vpon desperate adventures.

Lycanthropus.

And what call you the corporall actuall possession?

I call the corporall actuall possession, that ineuitable working power: whereby the dinels doe actually torment and vexe the whole, or some special part of the possessed mans bodie.

Lycanthropus.

What meane you, by attually tormenting the whole or some part of the bodie?

Orthodorus.

My meaning is, that, the dinels (for the present) doe, either powerfully disable the whole, or some part of the possessed mans bodie, from the orderly accomplishment of their peculiar and ordinarie operations appointed of God, by depriving 10h.9.1. the said body foorthwith of seeing, of hearing, of speaking, of Mare.9.25, walking, by bowing and bending togither: or do otherwaies, Act.3.2. verie effectually enable the saide bodie, or the severall parts thereof, with some extraordinarie, and vanaturals force, for the searcfull effecting of many outragious, and most mischievous practises. Namely, the remaining day & night among graves: the Math.8.28. knapping in sunder of chaines: a violent rending, and tearing: a Luc.8.26.27. tumbling headlong into siers and waters: a scribing, a wallowing, Luc.8.29. Math.17.15. Marc.9.26.

Pneumatomachus.

These actuall possessions, are fearefull possessions.

Orthodoxus.

They are so I confesse. But what faith Exercistes to those things that be spoken:

Exorcistes.

Sir, the description which you have made of actuall possession, with those her severall kindes: I approoue in every point. But, tell me in good earnest, do you absolutely denie every such actual possession?

M 4

Ortho-

I doe freely acknowledge, that the same was vindoubtedly in vse in the daies of Christ: howbeit, I do flatly deny any further continuance thereof now, in this time of the Gospell.

Exorcistes.

Men may denie the sunne-shine at mid-daie: if they coulde beare vs in hand we were blinde.

Orthodoxus.

And, men may affirme the moone to be made of a greene cheese: if they could make vs beleeve what they lift. Howbeit, affirme what you will: we are commanded to search the scriptures, and to trie out your spirit, before we beleeve you.

Ioh.5.38. I. Foh.4.I.

Exod.23.2.

Licanthropus.

Good maister Orthodoxus, resolue vs I praie you in this so intricate and doubtfull a matter: for al men do acknowledge, and my selfe bath hitherto ever held the althall possession of divels,

Orthodoxus.

I do neither respect what the most men acknowledge, nor greatly regard what your selfe do hold so long as I have truth on my side. We must not runne after a multitude in the doing of euill: nor agree in a controuersie to decline after many in ouer-throwing the truth. You also held the reall possession of divels not long since, which now you disclaime: and so will you do this other I doubt not before it be long.

Lycanthropus.

Verie true as you saie: and therefore I lay my hand on my mouth.

Exorcistes.

Sir, notwithstanding these your cloked infinuations, I make no question at all, concerning the actual possession of divels, even now in these daies of the Gospell.

Orthodoxus.

Why man? The Lord God neuer purposed, much lesse hath he openly auouched the perpetuitie thereof in any part of his word: therefore, the same was onely temporarie, and no way perpetuall.

Exorcistes.

Math. 10.7. Marc. 6.7. Yes fir? a perpetuall commission for repelling the astuall possession of dinels, was vindoutedly given by Christ and the same

very

The fixth Dialogue.

169

Act. 16.18.

very formally executed also by his owne disciples: as appea- Lar. 9.1. 10. reth plainely in fundry scriptures.

Ortbodoxus.

Frame your argument from those places of scripture.

Exorciftes.

I frame it thus. The commission given by Christ, for repelling the actual possession of divels remaineth perpetual: therefore, the actual possession it selfe, remaineth also perpetual.

Orthodoxus.

Produc in your antecedent, the perpetuitie of that commif-

Exorcistes.

Why fir there is no one expresse inbibition thereof in all the scriptures.

Orthodoxus.

Sith you so resolutely insist upon the perpetuity of that commission: I entend to drive you away from that conert, by arguing (from the tenour of that self-elame commission) against you
thus. If that commission given by Christ for repelling the actuall
possession of divels, be undoutedly perpetuall in these daies of the
Gospell: then the drinking of deadly poisson, with warranted safety Marc. 16.18.
from all bodely harme, is also perpetual. Good sir: let us foorthwith behold I beseech you in your owne person, an experimentall demonstration of this one thing, first; and we will the rather beseeue you in all the rest.

Philologus.

Maister Exercistes, you were much better (in my simple conceite) to give over this argument quite: then be forced, thus to demonstrate the truth thereof to the world.

Exercistes.

Not so. For, the whole contents of that selfesame commission, saue onely the expelling of divels: were altogither temporary, and no waies perpetuall.

Orthodoxus.

Who dare auouch the perpetuntie of that actuall possession of Dinels: more then of any the rest? Nay, who would not much rather account both it, and the rest of those the miraculous operations comprised iointly together in one and the selfesame commission, to be eueric of them undoubtedly determined: because, those temporarie officers whereunto they properly appertained,

170

The fixth Dialogue.

Zuc. 24.46. AEt. 1.8.

Eph.4.13.

percained (namely, Apostles, Prophets, Enangelifts, and the feawentie disciples ) are long fince determined. Who being euerie of them extraordinarie officers, received (togither with the office it felfe) extraordinarie grace and power from aboue, to accomplish the same. Whereas the ministerial functions of Pafor and Doctor (perpetually remaining to the ende of the world) are both of them ordinarie functions: and therefore, to be ordinarily directed, disposed and guided, according to the ordinarie Constitutions, and Cannons contained in the word.

Exorciftes.

Notwithstanding the Pastor and Doctor be (in verie deed) but ordinarie officers: yet I doubt not at all, but that fome certaine of them ( as feemeth good to the Lord) may also be endued with an extraordinarie power and grace for repelling the actuall possession of dinels.

Orthodoxus.

Seeing you fland with fuch a fetled pertinacie in your proper conceit, I doe argue against you a fresh on this fort:

The extraordinarie power of casting out dinels, was peculiarly appropriated to Christ himselfe, and his owne disciples: therefore, the faid extraordinarie power doth not ordinarily appertaine to any ordinarie ministerie succeeding that primitive age. And, if no extraordinarie power for expelling the actual poffession of divels remayneth perpetuall: then, neither the actuall possession it selfe remaineth perpetuall.

Exorciftes.

But, why should that extraordinarie power be peculiarly appropriated to Christ himselfe, and his owne disciples?

Orthodoxus.

D. Fulke to the ment, in Math. cap.17.verf.19. fect.s.

10h.15.24. Math. 28.19. Marc. 16.15. Zanchius, in Eph.cap.4.11. par.178.

Because the verie maine endes of euerie such extraordinarie Rhemish testa- and miraculous worke, were to be accomplished especiallie, and onely by them. For first, our fauiour Christ being both God and man, but yet vtterly vnknowne to the world: it was therfore vindoubtedly meete, that he especially, and only he himfelfe (by some such extraordinarie and miraculous workes as none other might possiblie do) shoulde apparantly make knowne to the worlde, the admirable power of his Deitie. As also, his owne disciples, they being extraordinarity and specially appointed to preach and to plant the Gofpel of Christ throughout the whole world: it was likewife undoubtedly necessarie, that, the infallible

truth

The fixth Dialogue.

171 truth of fuch heavenly doctrine fo extraordinarily delivered from them, should ( in an especiall regard of the frangenes thereof) even by those their extraordinarie actions also (asby the Supernatural Seales of the Almightie himselfe (be perpetually established to the ende of the world. In an onely confideration whereof, euen, those their peculiar prerogatines (together with an extraordinarie abilitie in preaching the Goffell) were especially, and onely bestowed on enerie of them, as verie plainely appeareth in the authenticall tenour of that felfefaine commission, saying, Goe preach to all people, and tell them the Math. 10.7.8. king dome of heaven is at hand : heale the ficke, cleanfe the leapers, raise up the dead, and cast out dinels. Now then, this the aforesaid comission, with these peculiar graces of powers, being thus extraordinarily appropriated to the disciples themselves: they proceeded accordingly in an extraordinarie execution therof, & prea- Mare. 16.20, ched the Gospel enerie where, the Lord working together in enerie of them, and, confirming the word with miracles following.

Exorcistes.

Sir? howfocuer you feeme to determine the extraordinarie luffin. Martyr. power for repelling the actuall possession of dinels, togither with comra Tripbon. the Disciples daies : yet, this I am certeine, that Instinus Mar-Tertul. decena tyr, Tertulian, Cyprian, Augustine also, and the Councel con-domini. cluded at Bracha, doe all iountly affirme, that the working of cap.23. miracles was verie ordinarilie practifed in euerie of their cyprian, lib.4. times : yea, and it may plainly be gathered from the Ecclesi-epistola 7. afficall bistories, that the continuance thereof was found in the Aug. de civit. Church, for eight hundred yeeres after Christ at the leaft. Orthodoxus.

They all write as you fay , and the Eccle fiasticall histories renfe. also abouch the same : but, what inferre you thereof? Exorciftes.

I inferre from thence, the actuall possession of divels in these daies of the Goffell.

Orthodoxus.

I perceive no fuch inference thence: for this I suppose, is your argument. Iustinus Martyr, Cyprian, Tertullian, Augu-Stine, the Councell of Bracha, and Ecclesiasticall histories doe all iointly auouch the continuance of miracles for eight hundred yeeres after Christ at the least: therefore the actual poffeffion also of dinels, so long time continued in vie. This, as it followeth faire

Dei,lib.22. Item Pfal.65. Concil. Bracha-

Fosep. Antiq. lib.8 cap.z. Wilelmus Mi-

natenfis, ration. divinor. officior.

faire and farre of : fo furely, it makes nothing at all for that actuall possession which you plead for your selfe, fixteene hundred yeeres fince the comming of Christ. No furely, it doth rather conclude a finall determination thereof, aboue eight hundred yeeres past at the least. But be it, that the continuance also of actuall possession were fointly auduched by euerie of them for eight hundred yeeres after Christ : yet this, as it makes nothing (I faie ) for the possession impleaded by you : fo are we not necessarilie bound to beleeve whatsoever they write concerning fuch matters, we having both feriptures and probable reasons impugning the same. Againe, howsoeuer Instinus, Tertulian, Cyprian, Augustine, the Councell of Bracha, and Ecclesiasticall histories do all jointly about the continuance of actuall possession in those times and places wherein they converfed: yet no one of them all ( how holie or gracious foeuer) do chalenge such extraordinarie power to themselues, or once write that they dispossessed satan of any one person by him possessed. And therefore they might be deceived by some falle supposall of an actuall possession pretended by others: and fo (by consequence) that which they write concerning those matters, is of so much the leffe credit, by how much especi-D. Fulke to the ally, there have in enerie age of the Church, some seducers

13.22. fect.3.

Rhemish testa- fprung vp, who (for gaine or glorie) pretending a special power ment, in Marc. from aboue, for the dispossessing of dinels, both might and did also therein deceine the wifest of judgement. Briefly, we are therein to believe their writings the leffe: because there be fundrie forts of difeafes in men now adaies, fo like to the aftuall possession of divels, as verie fewe or none can hardly discerne the one from the other. Which falling foorth likewife in those former times, might easily drawe those good Fathers into a strange imagination of some actuall possession: there being in truth no fuch thing at all.

Exorciftes.

But tell me in good earnest I praise you, do you confidently denie vnto all men, an extraordinarie power for driving foorth dinels in these daies of the Goffell?

Orthodoxw.

Touching any thing hitherto heard I do I affure you. And, for a further confirmation I argue it further thus. If an extraordinary power for driging foorth dinels be now given to any

in thefe daies of the Gofpel, the parties then who challenge fuch power, they must as directly declare that their speciall donation by fome peculiar primledge from God, as did the disciples of lefus Christ: My meaning is, that who focuer will challenge to themselves any extraordinary power for the working of miracles, they must first testify that power by their extraordinary graces in preaching the goffel, they themselves being before but unlettered men : and they must also be able, euen as authentically to abouch for infallible truth whatfoeuer they preach, as were the disciples themselves, vpon whom was bestowed especially that peculiar commission, with extraordinary graces and powers to accomplish the same. Otherwise we may shrewdly suspect some legerdemaine in pretending any extraordinary feale : where the toong is not extraordinarily appointed be- pfal.45.1. fore, the extraordinary pen of an extraordinary writer. For, feeing all extraordinary offices are fully and finally determined long fince : we make no question, but the extraordinary graces and powers, attending especially those extraordinary offices, did cease together with the office it felfe. And therefore, there remaining now in the church, but ordinary officers, they (at no hand ) may Rom. 12.1. 6. challenge any those extraordinary graces and powers beyond 1.Cor. 12.00. their reach; but must ordinarily attend vpon such ordinary Tit. 1.5.60. canons and rules, as the holy first puts downe for their ordina- Att. 20,28. tion: and (in an orderly execution of every fuch office imposed Colof.4.17. vponthem ) they must by earnest study, meditation, and praier, 1.Tim.4.13.16 except from God an especiall blefling vpon those their ordi-2.Tim.4.1.2. nary labours and trauels bestowed.

#### Exorcistes.

Howsoeuer the extraordinary offices, and officers are vindoutedly determined long since, as you seeme to auouch: I for my owne part, doe make no question at all, but that the dinels have now (in these daies of the gospel) an attuall possession in some at the least and that therefore, there is also an extraordinary power in some, to expel them from that their possession. Otherwaies, it were to to absurd, to graunt the continuance of such a disease in the church as the Lord hath reserved no remediator.

15.30

### Orthodoxus.

Thus then you reason. The disease it selfe is still continued: therefore, the remedie also thereof is still continued. I answere,

174 The fixth Dialogue.

Petitio prin-

your antecedent is but a pitiful begging of the cause in question. For, the continuance of altual possession is the very thing we dispute of. We flatly deny it: and your selfe (not having hitherto proved the same) would now by way of entreaty, obtaine at our hands a grant thereof.

Exorcistes.

See Dorel his doctrine, pag.31. I entreate no such fauour at all; but doe prooue it thus. All other matters else whereupon the miraculous faith of Christ his disciples did especially worke, namely deasenesse, dumbnesse, blindnesse and such like, have stil their continuance in the shurch of God: therefore, the actuall possession of divels (comprehended in one and the selfesame commission with them) it also is still continued in the church of God.

Orthodoxus.

I answere your antecedent thus. Deafenesse, dumbnesse, blindneffe and fuch like, they are not still continued in the church, as things actually effected by any extraordinary power of the dinel, but as matters naturally arising in men, by reason of some defest or redundancy in nature, or otherwaies, by meanes of some difordered humours, and fuch like vinaturall accidents. Howbeit, the actuall possession we speake of, is no matter naturally arising in men, but a malady rather, that is actually, and immediately wrought by the power of the divel himselfe. And therefore, this (you fee) is no found confequent vz. Infirmities naturally arifing in men, are still of continuance in the church: therefore, the actual possession of divels, is still of continuance also. Here is no fequel at all. For, the one, I meane those naturall infirmities, they are but ordinary matters: the other, that is, the actuall poffession of dinels, was an extraordinary malady, and had an extraordinary power to repell the fame.

Expreistes.

See Paul his doctrine, pag.31.

Sith you acknowledge the continuance of all saue onely that of actual possession: there can be no question of the continuance also thereof, and I produce it thus. If deasenes, dumbenes, blindnes, and such like (being euerie of them in Christes time, the principall matter whereupon the miraculous faith did worke) are yet ordinarie diseases continued still in these daies of the Gospell, and are onely now cured by Physicke, as by an ordinarie and natural meanes appointed of God; then, the actual passession of divels (it being also in Christ his time, one principal matter

for the miraculous faith to worke vpon) it also is now an ordinarie infirmitie continued still in these dates of the Gospell, and is only now to be cured by fasting and praier, as by an only ordinarie and naturall meanes appointed of God. But, the first is true in all experience: and therefore also the latter.

#### Orthodoxus.

Albeit I should grant you the truth of the first in all experience : yet, your consequent concluded thence, hath in it no appearance of truth, but is vindoubtedly an extrauagant and roauing conceite, nothing concludent in reason, but beyond the bounds and limits thereof. For, howfocuer deafenes, dumbenes, blindenes, and fuch other occurrents in nature, be euerie of them ordinarie and naturall difeases, and are commonly cured by ordinarie medicines and other Phylicall helpes, as by the ordinarie and naturall remedies appointed of God: the altuall possession of dinels neuer was, nor is now any ordinarie or natural infirmitie, but an extraordinarie torment, actually inflicted vpon some, by the extraordinarie power of the dinel, and therefore neuer yet was nor is now anie wates curable by ordinarie or naturall meanes, but, by an extraordinarie and supernaturall worke of God. So then, howfocuer your felfe would feeme to make the actuall poffession of dinels (in these daies of the Gofbel) but an ordinarie, or naturall difeafe, and the supposed cure thereof by fasting and praier, to be now but an ordinarie and naturall remedie, perpetually establishe by God in his Church: yet in verie deed and in truth, the difeafe it felfe, and the cure also thereof by such meanes effected, are both of them extraordinarie and supernaturall matters, and so by consequence, a miracle furmounting the compasse of all ordinarie and naturall causes. Valesse haplie you imagine that the fasting and praiers performed by Exorciftes, are meere naturall matters, and haue in them naturally, some secret naturall vigour, naturally availeable for the timely expelling of actuall poffessions : even as herbes, and physicall confections have naturally in them such a naturall operation, as verie fitly accordeth to the timely curing of naturall infirmites. Howbeit, pretermitting the further discourse of this point, till we come to handle the power of difpossessing the disell: do now object what you can for the matter in question, or, give me leave to proceed in the reft. ExoresProceed I pray you, and spare not.

Orthodoxus.

Welthen, against the continuance of actual possession I argue further thus. Whatsoever in it selfe is perpetually existing, that also in it selfe is ordinarie and continually working. But the actual possession of divels (in these daies of the Gospell) is in it selfe neither ordinarie nor continually working: therefore, the actual possession of divels (in these daies of the Gospell) is in it selfe not perpetually existing.

Exorcistes.

I denie your proposition. Because something may be perpetually existing: which yet is neither ordinarie nor continuallie working: even as we see by experience, that the brightnes and beate of the Sunne (though the Sunne it selfe be perpetuallie existing) yet, neither is the heate thereof ordinarie, nor the brightnesse continually working. Not at such times especially as there is an interposition of cloudes betweene the said Sunne and the earth: or when he which withdraweth his force from this our Horizon, and maketh his progresse among the Antipodes.

Orthodoxus. How certeinly, or vncerteinly foeuer the Sunne may be faid to continue his appointed progresse, very certeine I am, that the man who endeuoureth to follow your footings at euery turne, Thalbe fure to finish his owne progresse in an endlesse laborinth. For, how should the actual possession of dinels be possibly perpetuall, and not be ordinary in it telfe, nor continually working? Sith that which is perpetually existing, must needes in it felfe, be ordinary, and continually effecting some manner of worke. Besides that, you your owne felfe ( euen in your last answere but one) did confidently conclude the actuall possession of dinels, to be none other thing now, but an ordinary infirmity, very ordinarily inflicted upon the church: and the cure also thereof, is to be ordinarily effected by fasting and praier, as by the ordinary meanes appointed of God. V pon which your affertion, I framed this my last argument against the perpetuitie of actual possession: whereunto you doe now verie impudently opposse your selfe, by denying the very point you propounded before. Giving vs thereby to vinderstand by the way, that (howsoeuer you want a liers memorie ) your toong would be lauish enough ; if your teetb

teeth would but giue it the scope, to be ranging abroade.

Exorciftes.

I onely opposed my selfe to your maior proposition, and (besides our present question, concerning the perpetuitie of actual possession) I did further demonstrate the matter, by giving a fitte instance, borrowed from the brightnes and heat of the sunne.

Orthodoxus.

A verie fitte instance in deed. For, euen by that selfesame instance wherewith your selfe would demonstrate your matter: I my felfe doe also entend to remonstrate the truth of my argument. Whereas therefore you doe freely acknowledge, that the actual possession of dinels may (in deed) be perpetually existing, but yet, neither ordinarie, nor continually working: giving vs also an experimentall demonstration thereof (as you imagine) from the material funne, which, howfoeuer the fame in it felfe be perpetually existing, yet, neither is the heat thereof ordinarie, nor the brightnes continually shining. Mine answere is, that, euen as by taking brightnes and heat from the funne, you doe (in effect) denie the sunne it selfe to be perpetually existing, because, heat and brightnes are essentiall qualities inseparably inberent, and perpetually knit with the funne: so furely, by denying the ordinarie and continuall working of actuall possession, you doe consequently conclude, that even the actuall possession it selfe is not perpetually existing. Because the actuall possession of dinels, all the while it is an actuall poffeffion in any existence : folong(at the least) the same must needs (in it selfe) be ordinarie, and wil effectually performe some actual experiment. Otherwaies, how may that be truely termed an actual possession, which doth not agere aliquid: not accomplish (I meane) some one act or other. Notwithstanding all this, you labour to vphold the likelyhood of this your imagined instance, by two speciall cantions: the one taken from an interposition of cloudes, the other from the funne his converfing among the antipodes. To what purpose these cautions should serue, I perceive not as yet, vnleffe (as it feemes by the purporte of your speech ) you would giue vs a watchword, & thereby illustrate vnto vs: that howfocuer the actual possession of dinels be in it owne selfe perpetually existing, yet, the same is (ineffect) neither ordinary, nor continually working. And why fo I befeech you? Because the dinell (forfooth) at some one time or other, may happily be playing bo-peepe

bo-peepe with the partie behinde a conerled: or may bid ve here in England farewell for a season, while he goe and connerse among the Cannibals. Howbert, vnlesse you be able directly to demonstrate vnto vs, that there may be some odde time or other wherein the sunne it selfe, neither in this our borizon, nor among the antipodes hath his ordinarie course, or is continually shining: doe pardon vs (I pray you) though we (in the meane while) begin to imagine, that your mits (by roauing at random among the antipodes) be turned topsie-turnie, and permit vs withall to conclude as before, that, because the astually possession of diness is in it selfe, neither ordinarie, nor continually working, therefore the same in it selfe is not perpetually existing.

Lycanthropus.

Expresse more plainely vntovs, what you meane by the termes of ordinarie: and continually working.

Orthodoxus.

My meaning is, that, if all uall possession (as the Exorcist affirmeth ) be now in these daies of the Goffell, an infirmitie inflicted perpetually upon the Church, as are also those other difeafes contained jointly with it in one and the fame commission: the fame undoubtedly (as are all the reft) woulde be much more ordinarie with vs then now it is. I meane, it would bemuch more frequent and often, at manie moe times, in manie moe places, and among manie moe persons then we see it to be. Yea, and it would vindoubtedly, be fo much more ordinarie then anie of the rest: by how much more malitiously the dinel compasseth the earth, and goeth continually about, seeking whom to denour. Whereas the actuall possession which Exorcistes pretendeth, is a thing (now a dates) fo vnwoonted, and fo rare in experience, as, verie hardly it is heard of intwentie yeeres space. Yea, and when the same is generally supposed, to be presently apparant in some : yet, the same even then, is so vncerteinlie knowne vnto men, as, the verie parties themselves, (of their owne knowledge) are vnable to fay they be possessed of dinels, neither (if they were not earnestly perswaded vnto it, by some of the Exercistes trade) would they ever imagine, any possession at all. And therefore (howsoever you dreame of the perpetuitie of actuall possession ) the same (you see ) cannot truely be saide to be ordinarie: but rather, an extraordinarie,

10h.1.7. 2.2. 1.Pet.5.8.

Matherine
wright saith,
she neuer did
thinke she was
possessed: but
that M.Dorel
would needs
perswade her
she was so.

and supernatural matter, surmounting the order and course of nature.

Philologus.

Surely fir, I am iust of your minde, that, if astuall possession were now, as ordinarie with divels, as are diseases with mentiuch and so great is their malice, we should foorthwith have the whole world astually possessed at least.

Exorcistes

That followeth not. For, how soeuer the actual possession of dinels be perpetually ordinarie in these daies of the Gospell: yet is the same no further effectuall then God hath appointed.

Orthodoxus.

Perceiue you not the absurditie of your speech, in auouching a perpetuall action, without an effect? Howbeit because you relie so much vpon the perpetuitie of actuall possession. I doe argue further against you thus. Whatsoeuer power our sauiour Christ hath vndoubtedly determined long since; no man may now hold the same in opinion, nor conscionablie auouch the perpetuitie thereof. But that extraordinarie power which concernes the actuall possession of dinels, Christ hath determined long since: therefore that extraordinarie power of actuall possession, no man may now hold in opinion, nor conscionablie auouch the perpetuitie thereof.

Exercistes.

Prooue your assumption.

Orthodoxus.

I prooue it directly, from a proportionable respect of the two maine endes of such a possession, namely, the declaration of Christs Deitie, & the confirmation of his glorious Gospell: both which two endes are determined long since, and therefore, the extraordinarie possession of divels which were especially for those two ends, it also is vindoubtedly ceased. The determination of the latter, (I meane the confirmation of the glorious Gospell) shall hecreafter be handled at large, when we come to entreat of the ceasing of miracles: in the meane time, this I doe boldly auouch, namelie, that the extraordinarie possession for the other maine end (namely the declaration of the glorious deitie) is long since by Christ determined.

Exorcistes.

When, & where hath Christ determined the extraordinarie possession of dinels, concerning that speciall end?

N 2

Orthodoxu.

Ioh. 12.31.

Euenthen, and there, where he telleth vs plainely, that, nowe is the indgement of this world: now shall the prince of this worlde be cast out. Foretelling directly vnto vs, that (immediately after his death and resurrection) the extraordinarie, & actual power of satans possession, should receive a full, and finall subnersion, as a thing now meerely superfluous to worke vpon, for any further declaration of his glorious Deitie.

Exorcistes.

Good sir, by your leave, you do greatly mistake the meaning of that Scripture. For Christ (by the adverbe of time, or particle (now) doth not precisely, and purposely restraine the sinal determination of actuall possession, vnto any predeterminate or speciall time: but, thereby doth rather insinuate the perpetuall efficacie of that his own effectuall working pomer, which (by the powerfull preaching of his glorious Gospell) should after his death successionely show it selfe vpon Satan, to the verie ende of the world.

Orthodoxus.

I perceiue you need no Gentleman vsher : for, you can take leave ( without leave ) to cenfure the exposition I give of that Scripture, by quallifying the literall sense of the particle ( now.) Which in that place (you fay) importeth no predeterminate or speciall time: but onely hath reference vnto the successive working power of Christ (executed by the powerful preaching of the goffel) to the end of the world. In deed, I do willingly graut that the effectuall working power of Christ, neither doth, nor may possibly determine to the end of the world : for, bee must effectually reigne, till he bath (actually) subjected all his enimies under his feete. But withall, I do flatly denie the continuance of fatan his power of actuall possession to the end of the world: neither may such manner of inference be possiblie enforced from thence. For, what a dalliance is this? Christ his effectuall working power, must successively shewe foorth it selfe vpon faran to the end of the world : therefore the actuall poffession of facan, must not, nor may not determine to the end of the world. As though, if the actuall possession of dinels should now finallie cease, and determine : the effectuall power of Christ could finde nothing at all in fatan to worke vpon. But tell me (I pray you) had not the dinell at the first of all, a power of possession: and a power of obsession permitted vnto him? And was, and is he

1. Cor. 15.25.

not industrious enough in the execution of both from time to time: Let continuall experience speake in this point. Now then, if the effectual working power of Christ hath actually & fully subdued the first : may therefore the efficacy of that his faid power remaine now veterly idle from time to time, notwithstanding any the fiery assaults or harmes which might grow from the latter? I suppose, nothing lesse. For, remember you not that old faying? It is as much to keepe an hold: as was before Non minor est to win the bold. Hence therefore, it is very apparant, that, as the virtus, quam, effectuall working power of Christ, hath extraordinarily and atta-querere, parts ally shewed foorthit selfe upon faran, by suppressing for ever his power of actuall poffession: so furely, the efficacy of that his said power, must now successively shew foorth it sefe voon satan to the end of the world, by repelling his power of obsession, I meane by withstanding his outragious asfaults, his cunning circummentions, his fubrile tentations, and by quenching the force of his fiery darts for ever, through the powerfull preaching of his glorious gospel. So then, howsoever the continuance of Christs power be granted vnto you : yet, vnlesse you be able withall, very substantially to prooue the perpetuity of satan his actuall poffession, you speake nothing at all to the purpose.

# Exorciftes.

Sir : howfoeuer I may feeme vnable to mannage the common fence which men give of that place : I perceive no reason as yet, of your owne exposition.

#### Orthodoxus.

Let vs therefore labour the clearing thereof, by this folowing order. First, let vs carefully examine those places of scripture: which (both before, and after the manifestation of Christ in the sless) do purposely entreate of his effectuall working power upon satan. The next, let vs more exactly analyze that portion of scripture which we propounded even now: to proove the sinal determination of satan his power of actual possession. And then lastly, let vs endeuour to consirme our said exposition, by the testimony of writers, both old, and new. All this beeing fully effected: the truth of the matter will breake foorth (I doubt not) like the Sun in his strength.

Avery excellent order: I pray you proceed in the same.

N 2

Ortho

Gen. 3.15.

With very good will. First therefore, concerning those feuerall feripeures which purpolely handle the effectuall working power of Christ, before his manifestation in the flesh : we have to confider, that the Lord God immediately after the fall of man, did (for the comfort of the godly, and terrour of faran) foretell to them both, that, the feed of the woman should bruse the serpents Lead. In which place, he precisely puts downe one special att, to be actually effected by Christ upon faran, namely the actual fubduing of his actual dominion, understood (in that place )by the ferpents head: and, purposely refers the actuall accomplish. ment thereof to the future time, faying thus. The feed of the woman (not doth, or bath) but rather (fball) brufe the ferpents head. That is, in processe of time, shall even actually overcome the faid power of the dinel : having also therein, a more speciall relation to the very death of our fautour Christ, understood (in that place) by the brusing of bis beele. Now then, from the due confideration hereof, I doe argue thus, namely, that even as, howfoeuer the dinell may be faid to wage war with Christ and his members from time to time, yet, there was one special time predetermined of God, wherein the faid divel was actually to bruse the heele of our sauiour, and that undoutedly was the very time of Christ bis suffering upon the crosse, whereupon, the dinel accordingly did put into Indas his bart to betray his maifter: fo furely, howfoeuer Christ and his members may be faid to infringe effectually, the dinel his tyrannicall power from time to time to the end of the world, yet was there one speciall time for eappointed of God, wherein Christ alone was actually to breake the serpents bead, and that undoubtedly, was the very felfelame time wherein Satan brused bis heele, I meane the verie time of Christs sufferings, when he said, it is finished.

1oh.13.2.

Apoc.13.8.

Why doe you so exactly restraine, the conquest of Christ ouer Satan, vnto the onely time of his sufferings: sith he was, the lambe slaine from the beginning of the world?

Orthodoxus.

I restraine not the efficacie, but the very att of Christs conquest, to the onely time of his suffrings. Moreover, although to be caluin, in it be truely said that Christ was the Lambe slaine from the be-Heb, cap. 9, 26. ginning of the world; yet, that must not be understoode of anie

anie attuall, but of an effectuall facrificing of Christ, to fo manie as in all ages and times doe apprehend the efficacie of his faid facrifice by a lively faith, which is the victorie whereby they ower- 1. lob, 5.4 come the world. If therefore, you vnderstand the aforesaid place of an actuall facrificing of Christ, from the beginning to the end of the world : then furely, your speech is not onely, to to abfurd, but withal, it croffeth directly the holie Ghoft elfewhere : who telleth vs plainly, that ( if an actuall facrificing of Heb. 9.26. Christ be there understood) then Christ must often have fuffred from the worlds foundation. Besides that, it doth quite ouerthrowe the dignitie of Christ bis priestbood, about the Leuitical priesthood: which is there fet foorth by many comparisons thus. The Leuiticall high prieft, he facrificed in a corruptible taberna- Heb. 9.11.12. cle : but Christ in the tabernacle of his owne bodie. He facrificed 24.25. with strange blond : but Christ with his owne blond, He entred Bulling. in Heb. into the fantiuary made with bands: but Christ into beauen it felf. eap. 9.26. He appeared before the materiall Arke : but Christ before God Heb. 9,25. his father. He euerie yeere once, iterated his facrifice : whereas Chrift (offering himselfe but once for al) abolished sinne altogither, as wel of the former, as of the ages to come. Then (after Heb.9.26. all this) he renders a reason why Christ could actually but once be facrificed; namely, because he could all wally but once be crucified. And in the end he cofidently concludes, that, howfoever Heb. 9.27.28. Christ was but once actually facrificed, yet, the vertue and efficacie of his faid facrifice, did, and doth effectually extend it selfe to the finnes which were before, and to the finnes which fueceeded his sufferings. So then (notwithstanding whatsoener you object ) you may plainely perceive, that, even as albeit Christ his said sacrifice hath euer beene, and euer shal be effec. tual from time to time, yet, there was one speciall time foreappointed of God, wherein his faid facrifice was actually effected: fo furely, that although the effectuall working power of Christ, hath beene, and is ever effectuall from time to time against the power of actual possession, yet there was undoubtedly one spe-Pet. Marryr. ciall time wherein the saide power of actual possession was by Ioh. Calnin.in Christ attually annihilated, and that was the verie time of Gen.3.15. Christ his manifestation in the flesh, when as (by the verie force of his fuffrings) he brake the ferpents bead. Hereunto also the Euangelist Luke verie aptly accordeth faying. When a ftrong Luc. 11. 20, 21; armed man keepeth his bonfe, the things that he poffeffeth are in N 4

184 The fixth Dialogue.

Gualt.in Luc.
XI.homil. II5.
Musculus,in
Math. I2, 29.
D. Hil, in his
treatise of
Christ his descension, fol. 63.
H. Laacob in his
treatise of
Christs his sufferings, pag.
161.

peace: but, when a stronger then he commeth upon bim, and onercommeth him, he taketh from him all his armour wherein be trusted, and devideth the spoiles. The Enangelist there, doth allegorically depaint vnto vs the condition, dominion, and practife of fatan. For by the strong armed man, he meaneth the diwell. By his bouse, he understandeth generally the world, and more particularly, the parties actually poffeffed. By peaceable poffession, the power and swate of his tyrannicall dominion. By the Bronger, he understandeth Christ that victorious lyon of the tribe of Indab. By the binding of him, the irrecoverable weakening of his power of obsession. By the taking away of the armour wherein he trusted, the vtter annihilating of his power of possession. Lastly by deniding the spoiles, he meaneth the timely restauration of all poore possessed soules, to the kingdome and service of Christ, according to that which Christ faith, now is the indgement of this world. Vnderstanding thereby, the judgement of discretion: not the judgement of damnation, as if Christ should fay thus. Now is that selfesame time of the worlds reformation at hand : wherein shall be plainely discerned the chosen ferwants of God, from the confounded flanes of Satan. Because, now (ball the prince of this world be adjually cast out: by the effectuall power of my death and resurrection. Thus then, we have briefly heard those speciall scriptures: which doe purposely point at the effectuall working power of Christ before his death. Lycanthropus.

Aug.in loh, cap.12.31. tract.52. loh. Caluin.ibid ltem, loh.16.11 Muscul.in loh.16.11.

Let vs heare in like fort, those other scriptures, which doe purposely handle the said effectuall power of Christ; now since bis death.

Orthodoxus.

Heb. 2.14.

Henr.Bulling.

Content. First therefore, the holy Ghost saith thus to the Hebrewes. For as much as the children are pertakers of slesh and blond, Christ also himselfe tooke part with them: that he might destroy through death, him that had power over death, that is, the divell. Wherein, sirst (you see) he puts downe the incarnation of Christ: and then next, he sheweth the maine cause of his saide incarnation, namely, that he might destroy the divell. Now then, this same destruction of the divell, it must in no wise be understood of the essence: but of the actions of Satan. For, the divell (as touching his essence or being) still liveth, and live must for ever. Howbeit concerning his actions, I meane his tyran-

nicall

nicall dominion, and actuall power: he may verie fitly be faid to Aug. in lob. be nom destroied. Because, howsoeuer satan be accounted a tract.95. prince of this world, and therefore endeuoureth verie proudly 10h. 12.31. to dominire over all : yet, when he came vnto Chrift, he found and 16.11. nothing at all in him, that is no fuch matter of Subjection as he loh.14.30. happily imagined. Neither could he possibly have any power M. Bucer, in ouer him at all, or, no further power at the most, then the bru- Muscul, in fing of Christ his heele, I meane, the crucifying of his flesh. And, lob. 14.30. this one worke of faran, was that which accidentally procured Aug. in lob. 14. hisproper destruction. For, therefore did Christ take flesh vp- 30.tract.79. on him, that, euen in the fleft, he might conquere him who had Item ibid, traff.

conquered flesh: and through death might deftroy him that had Beza annotat. power over death, namely, the divell, as was shewed before. And in Hebr.cap. this, as it hath reference to the actions, and not the effence of 2.14. fatan: fo shall it give much light to the matter in hand, if we Theophil.in precisely examine the verie word it selfe which the holy Ghost Iob. 12.31. here obserueth. For, he saith not, that Christ hath abated, infringed, or weakened, but that he hath destroied the dinell: that is, that he hath veterly cut off, exiled, and banished bis tyrannicall dominion. For, so much the word of amath importeth, which fig- har, ides, nifietli to chaine up, to exterminate, to drine out, and in fuch fort exterminare, to consume a thing, as there remaineth no hope at all of ante differdere, possible reconerie. Yca, and the Greeke word catargeo, porten- zaraeyto, id eft deth fully as much. Now then, howfoeuer Christ may truely enginere, be faid to have destroied the dinell : yet, this word (destruction) diffolnere, hath not properly any reference to the effence of fatan, for, irritum facere. therein be liueth, and live must for ever, as hath beene declared. Neither may it be fitly applied to Satan bis power of obffeffion, which is not yet veterly deftroied : for thereby, he affaulteth, circumuenteth, and tempteth men still to the end of the world. And therefore, it must necessarily, and more especially be appropriated to his power of possession, which was not onely much maimed, but veterly destroied by the death of our Sausour: although yet we denie not, but that this viter destruction, both may be, and is also (in some fort) understood of the whole dominion and power of the dinell whatfocuer. All which his faid powers, were so mightily weakened by the sufferings and referrection of Christ: as, thereby he shall never be able any more now to hure the elect. Because Christ ( taking part with them in the fleft ) hath destroied through death, him that had power Heb. 2.14.

ouer death, namely the dinell. And, hereunto accordeth that which the holy Ghost elsewhere auoucheth, saying, that Christ bath appeared, to loosen, dissolue, or destroy the workes of the diness.

Exercistes.

That (destruction) is to be vnderstood of annihilating the venim and sting of sinne and death: and not of a finall determining of satan his power of actual possession.

Orthodoxus.

Herein your speech is derogatorious to the efficacie and dienitie of Christs death, in that (by restraying the same as you doe to the onely annihilating of the venemous sting of sinne and of death) you otterly exclude the effectual working power thereof, from the actual determination of fatan bis actual possession. For, confider you not what peculiar action therein, the Scriptures impose voon Christ ! First, he hath been from the worlds foundation, peculiarly appointed of God, to be that promifed feede which should brufe the ferpents bead. Then next, he is vndoubtedly that stronger man, who was to binde the strong armed man : and to devide bus poiles. Both which places, as they plainly import some peculiar action to be performed by Christ: so doe they undoubtedly, binde the actual accomplishment thereof vpon his owne person alone, and that also even in the future time. Then (after the fulnes of time, our Sautour Christ being come in the flesh ) he flatly affirmeth, that euch now shall the prince of this world be cast out. Limitting (you see) the actuall effecting of that selfesame peculiar action ( so foretold as before) vnto the present time of his sufferings. Moreouer, after the actuall accomplishment thereof by his death, the holy Ghost else where affirmeth accordingly, that he hath by death, destroied him who had power over death: and againe, that Christ hath appeared to destroy the works of the dinel. Both which last places of fcripture, as they plainely import some speciall action effected by Christ in the preter time, as did those other before in the future time : fo furely Christ (after he was come in the flest) did likewise alotte the actuall performance thereof vnto that prefent time of his death, wherein he was actually to finish his predetermined conquest over fatan himselfe. Now then, this said actuall accomplishment of some special action thus actually effected by Christ: must necessarily have a speciall reference to

Gen. 3.15. Luc, 11,20.

I. Job. 2.8.

Gal.4.4. Iol., 12.31.

Heb.2.14.

I.loh.3.8.

the finall determination either of Satan his power of possession, or of his power of obsession. But, not of his power of obsession, for therin he still assaulteth and tempteth mens minds: and therefore, of his power of possession, as was shewed before.

Lycantbropus.

Let this suffice for the sence of those several scriptures, which (both before, and since the comming of Christ) do point foorth vnto vs his effectuall working power vpon satan: and now, I pray you analyse that selfesame scripture you propounded of late, to prooue the sinall determination of satan his actual possession.

Orthodorus.

Content. Wherein you have to confider first, that, our fauiour Christ, in faying, Now is the indgement of this world, sow lob. 12.31. shall the prince of this world be cast out : had an especial regard to that earnest petition which certeine greekes a little before, did personally put vp vnto Andrew, saying. Good fir ? we also Ioh. 12.20. our selues, would gladly see that same lesus, whom the world so egerly affecteth and followeth. Andrew no sooner perceived Ich. 12.21. their fute, but he acquainted Phillip therewith : and, they both together propounded the whole matter to lefus. Now then 10h.12,22, Iefus, confidering (in the zeale of those greekes) how all nations affected his preaching and miracles, and came flocking vnto him : he answered Andrew and Philip thus. I perceive by all 10h.12,23, fignes, that the very hower it felfe is now come, wherein the some of man must be glorified in the astual manifestation of his effectuall power upon satan by his sufferings and death. Which his faid death (I affure you ) must now necessarily succeed, to the actual accomplishment of that actual conquest: a very lively resemblance whereof you may plainely behold in the wheate corne. Which, onleffe it doth fall into the ground and die, 10b.12.24. abideth alone: but, if it doe die, it bringeth foorth abundance of fruit. And even so, if this body of mine were once wrapped within the bowels of the earth by the dart of death, there would vindoutedly fpring many moe branches from thence; as from that living roote which quickneth many to eternall life. Neither let any be fo difmaied with the fight of my death : as that therefore, they themselves would not gladly vade goe the like shame of the eroffe. For, who soeuer is so taken vp with the 106.33.39. love of this life, as he would not (for my fake) be throughly willing

ling to put ouer the same to the extreamest adventures of all: that man ( without question) shall loose bis life. Whereas they that (for my fake ) doe make themselves ready to forgoe (if neede fo require) their very life in this world : they shalbe fure Joh. 12.26. to preserue the same to eternall life. Yea, and even you also your selues, whom I have especially chosen my ministers, to declare my faid death to the world: if in your faid ininistery you defire to ferue me aright, you likewife must willingly follow me your Lord and Maister, now leading this dance vnto death. For, where soener I am; there must my ministers willingly be. Nei-1.Pet.2.21. ther haue I any other purpose in suffering death for you : but, to give you an example to follow my steps. Wherein if you readily ferue me, affure your felues that, then, my father in beawen will honour you highly. In deed, this corporall death (I confelle) is extreamely fearefull to flesh and blond. For, even my very fonle ( I affure you ) is fo intollerably tormented with the terrours thereof, as I would earnestly entreate my father, that the approching bower of this my death, might presently passe a-1ob. 12.27. way: were it not that even therefore I came voto this hower. In

confideration of which my determined death, I will the more earnestly endenour my selfe, to vndergoe with patience, the whole bickering whatfoeuer, by crying incessantly vnto my lob.12.28. father, and faying : Ob father, glorifie thy owne name in these my appointed sufferings. Moreover, to the end you may plainely

perceive the fruits of my praier: you your selves shalbe eare witnesses of my father his answere from heaven, saying. My son, I have both glorified it before in thy conception, thy birth, thy

baptisme, thy fasting, thy preaching, and miracles: and I will now glorify it againe, in thy death, and resurrection : because therein shalbe actually effected the finall overthrow of fatan bis king dom.

And, howfoeuer the people here prefent may happely imagine this found from beaueuto be but a thunder, or fome voice of an Angel at the most: yet I assure you, it is the very thundring

freech of my father himselfe. Neither came this voice onely be-10b.12.30. cause of my selfe: but for your sakes especially. To teach you asfuredly, that, even now is the indgement, andreformation of this

world: because, even now must the prince of this world be actually cast foorth from thence, as touching his actuall possession. Yea, and this fo glorious a conquest over fatan : must even now be allu-

ally effected by the power of my death wherein, if I were once

Fob.1 2.28.

loh. 12.29.

20h.12.31.

loh.12.32.

lift up from the earth and fastned withall upon the crosse: I would then altually determine the altual dominion of the divel, yea, and would effectually draw his captivated prisoners under my princely regiment. Now, all this have I purposely spoken lob.12.33. unto you, to shew you before hand, what death I must die: that, so soone as you perceive me to give up the ghost, you may then certeinely affure your selves, that the whole worke of your redemption from satan, from death, and from hell is actually effection. 10h.19.30. ted of sinished. Thus much for analysing the text it selfe. Wherin you have heard the occasion, coherence, proceeding, and the orderly conclusion of all the premisses.

Lycanthropus.

The exposition is plaine, in my simple conceite: let vs therefore now heare the testimonie of writers for further confirmation thereof.

Orthodoxus.

You shall. And first, to begin with Augustine, he saith, August in Enthat (by the indgement of the world) we must there vnderstand, wang lob.cap. not the indgement of damnation, which is referred to the last 12.17act.52. day: but, the indgement of discretion, which consisteth wholie in reforming the worlde by the expelling of Satan. For, the dinell (faith he) poffeffed mankinde, and held them guiltie of punishment: through the handwriting of finne. He did dominier in the bares of Infidels, and drewe them ( being deceived and captivated ) to worship the creature: by for saking the Creator. Rom. I. IS. Howbeit, through that lelfelame faith of Christ which (by his death andre (urrettion) was (attnally) established, and through his precious blond which was shedde for remittion of sinnes; a thousand beleevers being then (altually) freed from the power of the dinell, were (effectually ) coupled to the bodie of Christ, and by the operation of his firit, became linely members of his myflicall bodie. For, fo Christ expounds himselfe in the very next words laying, Now is the prince of this worlde cast foorth. Vnderstanding by the particle (now) that which was then to bee done at his death: not that which he was finally to accomplish at the generall indgement. The Lord therefore forefame that worke, which he knewe should be effected after his death and glorification : namely, that many thousands throughout the world, should faithfully beleeve in his death. From whose harts, the dinel who worketh effectually in the before: (hould (actually))

The fixth Dialogue. 190

be driven out by Christs death , and finally be fubdued throngh AR.3.16. faith in his name. Exorcistes.

> The devel then (it should feeme by your speech) was never driven foorth from the patriarkes, before the paffion of Christ.

Orthodoxus.

Not so: For Christ was the Lambe flaine from the beginning of Apoc. 13.8. the world. Neither speake we in this place of the effectual; but,

August in Ich. cap.12.31. \$ract.52.

of the actual conquest which he made over Satan. Yea, and this I further auouch, that euen as the particle (now) in an especiall regard of Christes actuall conquest, respecteth especially the verie hower of his death : fo furely ( in some consideration also of Christs effectuall eonquest ) the faid particle (now) may likewife haue a more speciall reference to the verie hower it selfe of that his said death. Because howsoeuer the efficacie of that his effectuall conquest, hath (from the beginning of the world beene alwaies effectuall: yet the vertue and power thereof did more effectually shewe foorth it selfe at the death and resurrection of Christ, then ever before. And even thus is that place to be understood which Christ elsewhere propoundeth, faying, that the boly Ghost was not yet given : because Christ was not yet glorified. Not, that the holy Ghost was never given to the fathers before, for boly men of God, pake ever as they were mooned by the boly Ghost: but that hee was never

2. Pet. 1.21.

loh.7.39.

ACT.2.4. ₩ 2.17.18.

fo vniver fally, nor fo effectually given as after, when he was in all abundance powred forth upon the Apostles, upon old men and children. Euen fo, the dinell in like manner he was vindoubtedly cast foorth of the fathers from time to time by the effectuall conquest of Christ : but yet, neuer fo vniner fally nor fo effectually driven forth, as after that actuall conquest of Christ on the crosse. Exercistes.

If the dinell be now fo uninerfally, and so effectually cast foorth from the faithfull as your selfe doe auouch : then the faithfull (it feemes ) are now free from temptations.

Orthodoxus.

August.ibid. 20h. 12.31. Alind eft intrinfecus regnare: alind forinfecus pugnare.

That followeth not. For, how focuer the dinell his actual pofseffion be actually expelled : yet ceafeth he not ftil to affault & to. tempt the children of God. Howbeit, it is one thing to raigne inwardly, and another to affault outwardly. For the best defenced cities of all, are eftfoones of the enimie befieged: yea and fomtimes verie bothy affaulted. Notwithstanding, though the dinel

doth

doth daily caft foorth bis fiere darts : we are firitually armed Eph.6.13.60. with the complete armour of God. Yea, and if at any time we hap 1.leh. 2.1.2. to be wounded : the Physicion hee is ever at hand to cure our foules. For, what pray we for elle, when we fay, Forgine vs our Math. 6.12. trefaffes : but onely that our woundes may be healed : And what Luc. 11.4. other thing elfe doe we aske, when we fay, Lead vs not into Math.6.13. temptation : but, that he which besiegeth, and affaulteth vs out- IM.II.4. wardly, may never breake in vpon vs on any fide, neither yet, by any fraude or force may be able to conquer a fresh? So then, albeit the dinell doth practife his policies daily against vs: yet, forfomuch as he hath nowe no abiding place in that hart where faith is resiant: he may fitly be saide to be both actually, and offectually now east foorth. Hitherto Augustine.

Exorciftes.

Proceede in propounding the rest of your writers.

Orthodoxus.

I will. Next therefore for Chryfostome, he faith, Nowe shall the prince of this world be cast foorth: that is (faith he) be tumbled Chryfost, ibid. downe headlong. For the dinell, who (before that time) did do- fum. mineir, and beare the whole swaie in the world : shall nowe be ouerthrowne, and violently east foorth as it were with a fling, at the passion of Christ.

Againe, Theophilatt, vpon these wordes ( Now is the indge- Theophilacin ment of this world ) writeth thus. This (faith he)doth fitly ac- Joh, cap. 12.31,

cord with the premisses. For, the father protesting before from bequen, that he would glorifie bis name againe: Christ sheweth heere, the maner how his faid name should be glorified. Namelie, when as (by casting foorth the prince of this world) the worlde should be indged, that is, renenged of fatan. For, this casting forth, is a metaphor, taken from fuch as (being justly condemned in judgements) are actually east foorth from the tribunal feate. Or, by this casting foorth may be understoode the exiling of fatan into the externall darkeneffes: because now he hath lost his dominion ouer the faithfull. Neither shall hee euer be permitted to raigne (as before) within men, I meane, either in their mindes, or their mort all bodies : for I will (faith Christ) now draw all men unto my felfe. Howbeit, because men cannot poshblie be brought vnto me, all the while they are captinated, and fast bound by that tyrant: Having therefore thus (attnally ) conquered faran, cast him foorth, and broken a sunder the yron barres of

his power by my death: I will now (effectually) draw all men vato me, in despite of his teeth.

Nich. Lyra in Fob, 12.31.

Againe, Lyra faith thus. Now is the judgement of this world: that is, the judgement for this worlde. Because (faith he) the world nome, by the definitine sentence of God, and through the power of Christs death, is (attually ) delinered from the power of the dinell. And therefore it followeth, that, now the prince of this worlde shall be cast foorth by the passion of Christ. By the power of which paffion is fet open vnto vs the gate unto glory, fo that the dinell can now no more hinder the faints from the confequation of glorie, as he did in times past: although it be permitted him still to tempte, for the triall and exercise of all the elect.

Hugo Cardin,in Zoh.cap. 12.31.

Againe, Hugo faith thus. Now is the indgement of this world: because (saith Christ) the dinell (by my death and passion) being now (attnally) destroied, many poore foules shall be delivered from him. And a little after he faith. Nowe shall the prince of this worldbe cast foorth : that is, be (actually) driven out of the barts of men, by the death and passion of Christ. Againe, the Petr. Lambert, mafter of the fentences, doth plainly auouch, that, the dinels,

lib.2.dist.6.

they have not none, the felfefame power over men; which they enioyed before the comming of Christ.

Ludulph.de vita Christi. Job.12.31.

Againe, Ludulph faith thus. Nowe is the indgement of this world, (nowe) that is, even in this verietime of my passion (is the indgement) not of condemnation, but of discretion. (Of this world) that is, for this world against satan: because, now shal this world be judged, seperated, and delivered from the power of darkenes, that is, from the dominion of the dinel. And, this is that indgement of discretion: whereby verie many are plainely discerned, and seperated now, from the power of the enimy. For fince the veric time of Christes death: the faithfull beleeners, are apparantly espied from the obstinate insidels. And then after, he sheweth the effect of that selfesame indgement which concerneth the world, laying thus. Now, the prince of this world (the dinell I meane) who from Adam, hitherto, hath borne the whole swaie in this world: shall be cast foorth, that is, from the elect, and shall loofe his power of drawing men after him anie more. After all this, our Sauiour (faith Ludulph) declareth the maner of bis death and resurrection, in this fort. And I, if I were once lift up, would draw all men unto me. As, if he shoulde saie thus; That selfesame love which I shew forth by my death : it hath

hath in it, a certaine attractine vertue, or power of drawing mens mindes unto me : euen as the Adamant fone hath in it felfe, an

bidden force, to draw yron vnto it.

Againe Bucer faith thus. Things amiffe, in indgements, are Mertin Bucer, pfually corrected and changed. Nowe then, the dwell that ftrong in lob. 12.31. armed man (carefullie keeping his pallace : ) before time did quietly exercise his tyrannie ouer the world. But being nowe, to be (actually ) cast foorth from the barts of so many as dedicate their names vnto Christ: this Christ by the verie power of his death hath (actually) conquered his tyrannie. And, therefore the holie Ghost faith truely, that, nowe is the indgement of this world: that is, enen now, and foorthwith, shal the reformation thereof, be effected.

Againe, Musculus ( vpon these wordes, Now is the indge- Muscul. in ment of this world) faith thus. The Lord (in these words) doth lob.12.31. seeme to vnfold the meaning of that heavenly voice, which spake thus, a little before. I have glorified my name alreadie: and, wil glorifie it againe. For, what is it else to illustrate the name of God, in this world : but, to beate downe, and destroy the kingdome of Satan, the prince of this world? And because this ouerthrow of Satan, was to be (actually) effected, by that felfefame death which Christ did then fuffer for the redemption of the world; therefore he faith not, there shall be a indgement of this world: but, now is the indgement of this world. Neither faith he

the prince of this world (shall be ) but, now is cast out.

Againe, maister Caluin, vpon these words, Now is the judg- 10h Caluin, is ment of this world: writeththus. By the worde (indgement) lob, 12.31. fome understand the reformation, and some, the condemnation of the world: the first accordeth better with the purpose of Christ, because the world (by his death) was then to be brought into a lawfull order. For the Hebrew word Mishpat , which is Dawn, i. here interpreted indgement : betokeneth a right, and a lawfull Indicium, lenconstitution of things. Howbeit, we have to confider, that with- tentia indicij. out Christ there is nothing in the world but theere confusion. Al- Item, pro menthough therefore, that Christ before (by his preaching and mi- fura, & difforacles) began to erect the king dome of God : yet for all that, his tur. verie death it felfe, was the true beginning of a rightly compounded state, and the full restauration of the worlde. Notwithstanding, this withall would be noted, namely, that the worlds reformation, it cannot possiblie be effected: but the kingdome

194 The fixth Dialogue.

of satan must first be abolished, but sless (and what else soeuer withstandeth the instice of God) must first be subdued. Christ therefore pronounceth the prince of this world to be nowe cast foorth: because all dissipation, and deformitie proceedeth from him. For, so long as satan doth exercise his tyrannie: so long, there doth violently breake foorth all maner of iniquitie. So then Satan is no sooner east foorth, but the world is forthwith recalled from her revolted estate, to the well ordered kingdome of Christ.

Hemingy Pofilla dominic, 4.post pasch. pag 370. Math. 26.42. Marc. 15. 30.32. Aft. 2.3.4.

Againe Hemingins upon these words, the boly Ghost shall reproone the world of judgement, because the prince of this world is indged already, faith thus. The world that made a mock of Christ, and willed him ( if he were the sonne of God ) to come downe from the eroffe: by the holy ghoft who fell upon the disciples at the feast of Pentecost, was flatly conuinced, that (in so doing ) they judged vniuftly of Chrift. For the holy ghoft (faith Chrift) shall then cause them to understand and perceive in deed, that I (having conquered the dinel by my death and resurrection) do now exercise (by your ministery ) an absolute authority over the world: in that none are now able to withstand the wisedome which speakerb so effectually in every of you. This (faith Hemingius ) is the very fence of this place: if especially we refer (as we ought) the fulfilling therof, to the efficacy and power of the holy ghoft, apparantly resting upon the Apostles at the feaste of Pentecost.

Math. 10.20. Luc. 12.12. Act. 6.10.

To be short, Gualter, vpon these words, they brought wnto Christ a Demoniack; saith thus. There were many such (no doubt) in the daies of Christ; because, the prince of this world was not yet cast foorth. Who grew so much the more raging mad: by how much he perceived that fatal hower very neerely approache, wherein, he knew he must needs be cast foorth from the possission which be had so long time uniustly usurped. Loe Exorcistes, these be the writers which (for the present) I have purposely produced, to prooue the exposition I gave of these words. Now is the indement of this

world: now shall the prince of this world be cast foorth.

Exorcistes.

Whatsoeuer you say, or whomsoeuer you produce for proofe of your purpose I passe not: this exposition you give is strange, and something more then that which hath been vsually received.

Gualter.in Math. 8.16. fol. 272.

Orsho-

Be it fo. It overthrowes not (you fee) but rather confirmes the ordinary received exposition : in that it thewes directly, some actuall accomplishment of that actual conquest concerning satans dominion. Yea, and this actuall conquest, fatan himselfe so actually 1fa.49.8.9. felt: ashe was foorthwith enforced to acknowledg the fame, Marc. 1.24. faying thus. Ab, what have we to doe with thee o lefus of Naza-100, Brenium Ioh, Brentiss in reth: art thou come to destroy vs? Not meaning therein fatan bis estentiall destruction; but, the actual annibilating of his actuall dominion, as hath been handled before. And this also according Gen. 3.15. to the determinate councell of God: who had certeinely decreed the actuall breaking of the serpents head by the promised feede of the woman. The which promised feede did purposely Heb.2.14. take flesh and blond: that he might in the flesh destroy through death, him that had power over death, that is, the divell, as was thewed before.

Exorciftes.

Why should you so confidently applie this destruction of Satan, to the actuall determination also of his esfentiall possession: and not rather, to the onely effectuall weakening of that his formuall dominion, as it is vivally expounded of others.

Orthodoxus.

Because the holie Ghost (ouer, and besides the effectuall weakening of Satan bis spirituall dominion ) speaketh directly there, of the actuall accomplishment of something else, by the verie act of Christs death. The which actuall accomplishment of fomething elfe, may (at no hand) be understood, either of the essence of Satan, or of his power of obsession: but onely of that his temporarie power of actuall possession, as hath beene handled at large. Yea, and that selfesame actuall determination of Satan bis faid temporarie power of actuall possession, it was so mightily feared, so actually and so sensibly felt of the dinell; as it made him (with a bitter exclamation ) to burft foorth and fay, Ab, art thou come to destroy vs? As if Satan should forrowfully ex- Mare. 1.24. claime in this fort. Oh thou the promifed feede that must actually breake my head? Thou lefus of Nazareth: Thou some of the living God: Thou that by the verie act of thy approching death, art appointed to destroyme that had power over death? Ah, woe woorth thee? Oh, what have I to doe with thee? Art thou come to undertake the actuall destruction of my actual posses-

Lw.10. 21.22. fion? Art thou come now with force and armes to enter my bouse, to deprine me of thu my speciall armour wherein I trusted, and even actually to cast me forth of that my pallace or house, which I have betherto possessed in peace? Yea, and therewithall like wife to weaken my whole forituall dominion for ever?

Exorciftes.

But, why should you thus precisely apply this destroying of Satan, to the actuall determination allow Satan his temporarie power of actuall possession.

Orthodoxus.

Because Christ elsewhere so expounds, and applies it himselfe Zuc. 13.32.33. Saying thus: Goe you and tell Herod that foxe, behold, I cast out divels, and will beale still to day and to morrow, and the third day I Shall be perfected, or will make an end. As if Christ should have faid thus to the Pharifies, you goe verie cunningly about to discourage me from doing my dutie, by telling me of Herod his threatning my death. But, know this for a certen, that I am fo farre off from fearing the threats of that foxe, as I would haue you tell him plainely from me, that (for the whole time I have yet to live) I will be throughly industrious in doing the busines I have now in hand, especially in driving out divels, and in curing difeases; vntill I have both fully confirmed the glorie of my Deitie, and am come to the verie periodit felfe of faran bis actuall destruction. The which also I am now the more earneftly in hand withal; because within these three daies I must euen actually accomplish the same, by my determined death. And then I shall be perfected, or then I will make an end of that busines. Which perfecting or ending of Christ may in no wife be understood of Christ his essentiall being : because that could not be deftroyed by death, in as much as he was to be quickened againe by the mightie power of the father in his resurrection from death. Neither could it have reference to the finall determination of his office of mediation : for therein he stil liveth, and must live an high priest for ever. And therefore, it must needs be vnderstood of the actuall accomplishment of that his glorious tryumph oner satan bis actuall possession: according to that he faith here, behold I cast foorth divels to day and to morrow, and the third day I shall be perfected, or I will make a finall ende of that speciall busines.

Rom. 1.4. Eph.1.19.20.

Inc.13.32.

Exorci-

But, why should you so precisely apply the determination of fatan his power of possession to the very period it selfe of Christs death: sith after his said death, it is very apparant there were dispossessions of dinels, by the twelve Apostles, and seventy disciples?

# Orthodoxus.

There were dispossessions (I grant) effected by them, a time after Christ his death for confirmation of his glorious Gospel, but Erasm. Sancer. none at all for the declaration of Christs derry: no, Christ alone in Ast. 4.30. did fully determine the dispossessions for that speciall purpose by his owne death and resurrection: which (to that end) was the last miracle for ever, as him selfe hath avouched saying. An emiland Math. 12. adulterous generation seeketh a signe, but no signe shalbe given unto 39.40. it, save the signe of lonab the prophet. For as lonah was three daies Luc. 10.29.30. and three nights in the whales belty: so shall the sonne of man be three daies and three nights in the bart of the earth. Loe here he maketh his death and resurrection the last miracle of all, for the glorious manifestation of his actual power over satan.

### Exorcistes.

Whatfoeuer you fay, or whomfoeuer you produce for the proofe of your purpole: the former exposition of the 12 of lohn, is fomething more then that which hath beene vsually received.

# Orthodoxus.

Wel, I doe freely confesse, that, the spirits of the prophets, they are authentically subjected to the censure of the prophets. If therefore, any thing be remealed to another, let him (in the name of God) propound the same with pregnant proofes; and my selfe will foorthwith be silent. In the meane time, I conclude from thence as before, that (seeing our fautour Christ hath long since determined the extraordinary power of actual possession) therefore, none now may possibly require the opinion of any such possession: nor yet conscionably auouch the continuance thereof.

#### Exorcistes.

Conclude what you please: but I hold (as before) the actu-

# Orthodoxus.

What man? will you wilfully oppose your selfe against

198 The fixth Dialogue.

wnanswerable reasons, against authoritie of ancient writers, and (which more is) against the plaine euidence of facred scriptures?

Exorcistes.

1.Cor.13.8.

If the propounding, and persisting in truth, be deemed a plaine opposition to that which you hold: then (for any thing hitherto heard) I must constantly dwell in such an opposition, for, I may doe nothing against the truth, but for the truth.

Orthodoxus.

You dwell (you say) in a truth: and yet have you no one colour of truth, to vphold your supposed truth. For, what one probable reason have you at all: that may make you so consident in this your preposterous conceit?

Exorciftes.

Why fir? what better reason, then common experience?
Orthodoxus.

Common experience (I confesse) will carrie a woonderfull sway in any apparant truth. Howbeit, because this point doth craue some longer discourse then the state of our bodies (without some intermission) wil be able to endure: Let vs therefore, goe take the fresh ayre for one hower, and then returne to our purpose a fresh.

Physiologus. We like verie well of your motion. Orthodoxus.

Come then: arise, and let vs depart.

The end of the fixth Dialogue.



# The feuenth Dialogue.

#### THE ARGVMENT.

Common experience, what it is? Whether the actuall posfession of Spirits and Diuels, especially, that your supposed possession in the youngman at Magnitton, may be produed thereby: And of the Diuell his power of obfession.

# The speakers names.

PHILOLOGYS.
LYCANTHROPVS.
PNEVMATOMACHYS. EXORCISTES.

## Ortbodoxus.

Ow surely, this fresh aire, it hath woonderfully reuiued my spirits, and made me as apt to any good action, as I was in the morning. Oh how highly are we beholding to God, for the sanctified vie of so singular a creature?

Phy fologus.

Sir, not onely this one, but all the other creatures of God, they are comfortable and helpefull vnto vs, if we had the grace to vie them aright.

Orshodoxus.

Verie true as you say: howbeit, this is besides our entended purpose. Come on therefore Exorcistes, tell vs what one reason you have, for this your confident persisting in so fond a conceite.

Exorcistes.

Sir, in the verie last speech which passed betweene vs, I told you, I had common experience, not onely to produe the actuall possession of spirits and dinels: but also to approdue of my owne action wrought at Magnitton.

Orthodoxus.

What meane you by common experience?

Exercistes.

I do vnderstand thereby, such an experimented knowledge
O 4

concerning

concerning these matters in question, as hath beene experienced in enerie age of the worlde, testified of old and young, and appropried directly by a generall consent. Such an experience I am certaine I have; to confirme me in this my opinion.

Phyfiologus.

Maister Orthodoxus: this point more especially respecteth my proper profession: and therefore (if you thinke it any ease to your selfe) do put ouer the prosecution thereof ynto me.

Orthodoxus.

With verie good will.

Phy fiologus.

Come on then Exercistes, let vs heare the best argument you have for this your opinion.

Exorcistes.

There can be no better argument I hope then common ex-

Physiologus.

Indeed (as you say) experience, she is called the schoole-mistres of fooles; and yet, she is not to bee accompted a foolish
schoole-mistres; but such a one rather, as (when all other
meanes faile) is able to worke misedome in the most foolish on
earth. Yea, she is such an approoued schoole-mistres: as, even
the misest of all, must be subject ento. And therefore, if you
have her on your side (as you saie) you are not vnlike to preuaile.

# Exorcistes.

Yes, I have her verie fure. For the most in Mahgnitton, and sundrie other besides, are euerie of them able to testific (in their owne experience) an astuall possession in the young-man there: as also, in many others else where.

Physiologus.

They are able to testifie thus much (you say) in their owne experience. The question is now, whether that their owne experience: be a true experience?

Exorcistes.

There needes no question to be made thereof. For the witnesses estsoones did see the fellow in his fearefull fittes: they viewed his wallowings, his formings, his rendings and tearings; they beheld his senslesses, his bowings and bendings togither: they perceived his many outrages, his swounings and dangerous falling

in fires : they handled his stiffenes of limbes , his sundrie swellings, and the Kitlings crawling under the conerlid as be lay in his bedde: they heard his roarings, his cryings, with many strange knockings, and the Dinell eft soones speaking verie bideously within him : briefly they smelt many sodaine and unwoonted strong sanours, efiscones very sweete, and sometimes more stinking then brimstone, with fundrie other verie sensible signes of actuall poffeffion :yea, and all thefe verie fenfibly in their owne experience. Physiclogus.

These your supposed sensible signes, they are (I confesse) fuch sensible demonstrations as may fully suffice to conclude a common experience : if all were as commonly true, as they are commonly reported abroad.

Philologus.

True fir? why (I affure you) they are all extant in Print in a very authenticall narration : and (which more is) in maifter Exorciftes his Printed Apologie.

Physiologius.

I am eafily drawen to beleeue your report: and , fo much Horat. Art. the rather, for that Painters & Poets do challenge a priviledge to -pictoribus, print what they please. Howbeit, this is no good argument, they arque poetin are all extant in printe: therefore they are all vindoubtedlie Quidlibet audendi semper true. fuit aqua po-

Exorcistes.

As you say fir. But these (I assure you) are all auouched for truths: and that also upon the corporall oaths of fundrie difcreete and honest deponents.

Physiologus.

For truths as they tooke them at least; and so, neither their discretions, their honesties, nor oaths are any thing tainted, though happily they failed in substance. Howbert, many others (not of the meaner, or simpler fort) are otherwaies fully refolned. Partly, in regard of the verie actions themselues: and partly in an especiall respect of Satan, the supposed after of them. For first, cocerning the actions themselves. How strange focuer in a feeming shew, they are no way fo strange in truth, but that many things elfe ( as much, and more strange then they are in thew) may ordinarily proceed from naturall experiments, and be admirably effected by alline and ingenious perfons: the practife whereof would feeme (in thefe daies) if not

an actual poffeffion, yet a cofening tricke of fome cogging companion at leaft.

Lycanthropus.

I pray you discouer some fewe of those naturall experiments.

Physiologus.

With verie good will. And, this I must tell you before, that, there is not a man in the world (though neuer fo little imbrued with Philosophicall skill ) but he verie well knoweth, there be many hidden vertues of meere naturall things, and those also the howerly effectours of many admirable actions: which faide vertues if a man vnderstood well, and could skilfully apply them to his purpose pretended, he might vindoubtedly accomplish many vnwoonted experiments. Yea, there be many maruels in nature, hitherto vnexperienced of any, and (to vie Plinie his words ) as yet wholy overshadowed with natures mate-Stie: which the spirit of all spirits onely knoweth how, and when to implop at his pleasure. Now then, if any man (covertly practifing the experiments of these natural causes) did apparantly accomplish like admirable matters, men would commonly account him a Magitian, and verie hardly believe he could pof-

Ariffot, dead- fibly effect those rare and strange feats, without the power and mirandis andi-helpe of the dinel: whereas yet, they are onely meere natural actions, and produced wholy from meere naturall causes. Of Plin, hiftoria these naturall maruels hath Aristotle penned downe a most Proclus, in lit. perfect reatile : which notwithflanding, is (by fome) afcribed de facrificio to Theophrastus. Pline alfo, he hath foine fuch wonderfull matters in fundry of his workes, but verie many in his naturall bi-Aug. de ciuit. force: as may appeare plainely to such as exactly peruseth the fame. Besides this, Proclus he also bath penned downe Albert, Magn. many, all tending directly to that felfetame purpofe. Yea, and lib. 2. Minora- which more is, Augustine himselfe, Albertus Magnus, Fracastorius, and Ficinus also: they are none of them inferiour herein to any of the others before. To be briefe, there are velib.de Sympath, rie many fuch matters dispersed throughout Cardanus his bookes concerning the subtletie and varietie of things : which Ficinus, lib.4. Theolog. Plat. I will here briefly repeat out of Plinie his works.

tionibus.

natural.

magia.

cap.4.5.

Dei,lib.12.

lium,cap. I.

Fracaftor.in

Cardanus, de

Subtilitate, &

varietate re-

12.17.

Pneumatomachus.

Doe so I hartily pray you: for, therein you shall accomplish vnto vs a singular pleasure.

Physio-

Choses noturelles at

I will spare for no paines, so far foorth especially asmy memorie serves me: and therefore, hearken attentively to it.

Philologus.

Physiologus.

Yes fir, be you sure you shall find vs attentine Athenians; in Att. 17.21. bearing, and reporting strange newes.

Phy fiologus.

Wellthen, this first I must tell you, that very neere vnto Plin.lib.2. Harpasa, a towne in Asia, there standeth an horrible craggy rock cap.96. or torre, which a man may easily move with a little touch of one of his singers: whereas, if he set his whole body vnto that selfesame rock, he cannot possibly stirre it the breadth of an haire.

Againe, there are other two mountaines, very nerely adioining vnto the famous river called Indus. The nature of one mountaine, is to draw iron unto it: and of the other, by all meanes to reject and put iron from it. In so much as if any man come on those mountaines with nailes in his shooes: he cannot (with his said shooes) be possibly pulled from the one, nor by any meanes stand on the other.

Againe, very nere vnto Babilon, there floweth foorth from Thom Coper. Naptha: a a rock, some certeine naturall matter called Naphiba: being a Thesaurus. Chalky clay chalkie clay, and of a slimy moist substance not vnlike vnto Strabo, in Geo- a stymic pitch. This said Naphiba (on which side soener a man shall be-hold it) hath flames of sier enerstowing the same: which cannot possibly be quenched but with aboundance of water, with vi-

neger, with alome, or birdlime.

Againe, from Nympheum, the famous promontory or moun-plinibid. taine of Procomesus, an iland in Propontis: there floweth footh cap. 107. from the middest of the rock, a slame which by the drops of raine is kindled, and set on sire.

Againe, in Dodona a citie of Greece, Inpiter his well, when it is plin. ibid. cold as ice, and hath vtterly extinguished the flaming firie fag-cap. 103. gots: if (after those fag gots be throughly quenched) they be presently put into the well againe, it kindles them as fresh as before. Yea, and in the cuntry Illyrium, if clothes be there spred our a certaine cold well: they are presently burned.

Againe, the admirable Etna, a certeine bill in Sierty, now Thom. Coper. called Gibella monte, containing in circuite, twenty furlongs, Thefaurms. enuironed with a banke of after the height of a wall, and ha-Plin. ibid. C

Thom.Coper.
Thefaurus.
Plin.ibid. Cendres si hau

come Muraille enuiron Mont gibello o Gibello Monte

umg

The fenenth Dialogue. 204

ning in the middle thereof, a round hill of the felfelame matter and colour, with two huge holes therein, fashioned like two cups : this bill is not (for the strangenesse thereof ) inferiour to any of the reft. For from out of those holes doe itrangely arise. sometime fundry fearefull flames of fire : sometime a horrible Smoake : and somtimes are fearefully blowen foorth from thence, very burning Rones, in infinite numbers. Moreover, before the faid flames of fier doe fensibly appeare, there is heard in the ground, a very terrible noice and roaring. And (which is more to be merueiled) when the moke and fire is most aboundant and feruent : yet, round about the top of this bill, are alwaies feene

(now, and boary frofts.

Enmitic entre kille mant o Diamant o le pierre Aimant i. Mag i ang Loadstone

Niege et Privine sur le

Plin.lib.vlt. CAP.4.

mont Etna

Againe, the faid Pliny makes mention of a stone, called in the Greeke toong Adamas, and in English a Diamond; which can neither be broken with violence, nor burned with fier : and yet it may easily be softened and made pliable to any good purpose, by steeping the same in goats bloud a while, being warme. Yea and (which more is ) this Diamond is in nature so opposite vnto a certeine ftone called Magnes, in english, the Loadestone, as (the same being laid nere to a needle ) it will not suffer the Loadstone to draw the said needle vntoit : and being thrust hard to the Loadstone, it forthwith apprehendeth, inatcheth vp, and carrieto the Loadstone quite away with it.

But, of all monders vnder the fun, there is none ( in my feeming ) more admirable then the Loadstone it selfe : were not the hidden operation thereof, so commonly experienced, and knowen as it is. For, that the fame should draw iron unto it, and, to directly disposeshe very point of the marriners needle towards the fourh as it doth : which of the mifeft philosophers could ener as yet find foorth the very true natural reason, and cause thereof?

Arifot de bist. animalium. Plin.lib.32. cap.II.

demi pied, est come Ly = mace.

Howbeit, the little fift Echneis (which is commonly called Remora, of staying or bindring ) is of all others the woonder of woonders. For of this fift Aristotle he writeth, and Plinie reporteth from his proper experience, that the fame (being but halfe Echencis . Bemora long afoote long, and verie like to a fnaile ) if the once but cleaue to the fide of shippe (though of veric great burden, and never fo fleete underfaile) yet the faid fil will fo ftrongly restraine the force of that sippe, as the will compell her perforce, to stand still, notwithstanding the violence of minde or oare : and this

with no labour at al, but only by cleaning vpon the fide of the flippe, as was shewed before. Hitherto Plinie.

Lycant bropus.

These I affure yon, are verie strange, and admirable actions in nature.

Physiologus.

There are many others as strange as any of these, if we had time to report them. Moreover, besides these things which mant reason, many men also themselves, have even naturalise effected such like admirable assions; as verie sewe (never seeing them done) will either credit the assours themselves, or believe them at all, being soundly reported by others: although yet Augustine he makes it verie evident by manie examples.

Philologus.

Report some fewe of those examples I pray you.

Phyliologus.

Content. We have heard (laith Augustine) the natures of Aug. decinit. some certaine men, verie much valike to the nature of others, Deilib.24.

yea, and (for strangenes) everie waies admirable: effecting with cap.23.

their owne proper bodies, such woonderfull actions, as none other might possible doe, and (hearing onely thereof) will hardly believe them. For there were some to be seene, who (without stirring their beades at all) could shake their own eares; either one by it selfe alone, or both at once at their pleasure.

Againe, there were some others, who not mooning their head (where their lockes especially grew) would verie easily put downe their whole bush of haire to their forehead: and estsones

recall it againe at their pleafure.

There were some others againe, who, of such meats as they had eaten before (those selfesame meats also, being incredible verie manie and divers) by often handling their stomacke, from thence would easily bring foorth vnconcotted, what morfell they thought best at their pleasures.

There were some others againe, who (from the very bottome of their bellie, and that also without anie slovenly crackings behind) woulde foorthwith procure so manie sundrie sounds at their pleasure: as a man would have thought there had beene some singing within them.

Yea, and I also (faith Angustine) have seene in my proper

experience; a man that would sweate when he lifted himselfe. And it is verie well knowne, that many can meepe when

they please: and powre foorth aboundance of seares.

Yea and (which more is) there was a certeine priest in Calamensis parish, who (when seemed him good) woulde deprive himselfe of all bodily sense, and lie flat on the grounde as if he were dead: infomuch, as when he was pinched pricked, or pulled by the haire, he felt nothing at all, yea, and eftfoones also when the beholders did touch him with candle or fire, he perceived no maner of griefe, neither could they (for all that while ) discerne

any breathing in him. Thus farre Augustine there.

Now then, from all the premisses, I may fitly enforce this one inference vpon Exoresstes. Namely, that if all these the precendent matters (how admirable focuer in shew) yet were and might well be effected by nature herselfe, and onely by meere naturall meanes: why then should those your imagined marueiles wrought at Mahgnitton (for any their supposed strangenes what loeuer, it being also, so farre inferiour to manie of these) be deemed for any such unspeakeable woonders as could not possible be effected, but, by some supernaturall power of the dinell? Yea, and why should you vrge such vncerteine and doubtfull actions: to conclude a certeine experience? Exorcistes.

Nay fir, they were all I affure you, verie strange and vndoub. ted true actsons.

Physiologus.

But their strangenes what soeuer (you see) cannot certeinly conclude them for truthes; fith many things more strange may be effected by nature herfelfe, and by meere naturall meanes, as was shewed before. Besides that, many more strange actions then any were done at Mahgnitton: may, and do eftloones Paul AEginat. accidentally arise from meere naturall diseases. Namely, from disordered melancholie, from Mania, from the Epilepsie, from Lunacie, from Lycantbropie, from Consulfions, from the mother, from the menstruall obstructions, and fundrie other outragious infirmities. For, the animal parts being maruelouslie affected with some difordered phantafies arising onely upon some fallie supposed sensible notions, and the minde being mightelie troubled by meanes of noyfome fumes, blacke and groffe, vapouring vp to the braine like the foote of a chimney: they imagine them-

felues

lib. 3.cap. 15. A Exius, lib.6. cap.II.

Levinina Lemnius.

Auicen, tract, 2 de apostemat. capitis,cap. I.

felues to be vexed eftfoones, of fome burtfull firits, and doe lob. Wierude strongly persmade themselves, that the dinell estaileth their prefigus Demindes, and driveth them foorthwith into many absurd,incon-cap.25. uenient, foolish, and fantaltical imaginations. And which more Leuinius is there be many most fearefull difeafes which happen to mai- Lemmins. dens and widowes, of the paffions of the wombe, or from the late fluxion of their naturall enacuations, or when they deferre their mariage to long, and then be fodenly bestowed in mariage: all these doe no lesse burt and disquiet the poore patients minde, then if they were attually poffeffed of Satan. And therefore, me thinke it is to to ridiculous, that men of found indgement will fo foone be overswaied with any phantasticall conceipt: as that (from the onely bare notions of a deceaucable fensitine knowledge ) they should (by these onely supposed strange actions) imagine any actual poffession of Satan: feeing the like admirable accidents, both may, and doe daily proceede from meere naturall diseases, without anie operation or power of the ainell.

Moreouer, some of those your supposed signes, now extant in print to produe the pretended astuall possession of Satan, they are (in themselves) so absurd, so supernaturall, and impossible: as they are of all wise men derided, and deemed no better then suggling devises, to deceive the simpler fort. Now then, if the greatest part of those your supposed signes, be adjudged untrue, and concluded unsound: whice may not the rest be deemed (in like manner) so deceivefull and false, as they deserve, and are woorthis no credite at all?

Brieflie, if all those your suggested signes (put lately in print by the parties themselves, to produe the pretended possession of divels) must needed be canonized currant, and held as infallible oracles from Apollo Pythius at Delphos: why then should we the rather believe our Sauiour Christ for any his miracles, or supernatural operations: sith the young man at Magnitton, did likewise (for his part) accomplish so manie extraordinarie and admirable astions, if that which is publish tin print, may possible be produed a truth?

# Exercistes.

Nay fir, the young man he wrought not those admirable aftions, by any supernatural power of his owne: but the dinell rather (within him, and by him) effected the same.

Phy siolo-

Are you fied to the effentiall and inherent possession of Satan afresh ? I perceive you are like to the bunted Hare which scuddeth hither and thether, and standeth in feare at euerie fquat. Howbeit, as the vntrmb of those your supposed fignes of altuall possession is ferretted foorth in an especiall regard of the actions themselves: so surely the further outruth of those your supposed signes shall now further appeere in an especiall respect of faran himselfe, whom you make the supposed actour of those your supposed actions: which is (I affure you) the other maine cause, why most wife men account all those the aforefaid fuggested signes of attnall possession, but fine-witted forgeries, and meere consoning conceites of cogging companions. Namely, for that the verie dinell also himselfe (whom you make the suppofed aftour of those your supposed aftions, is veterly vnable to accomplish any fuch actions as are impossible in nature, and incredible in all found Divinitie.

For first, (concerning an impossibility in nature it selfe) the dinel (as hath beene declared, and you know it full wel) he is but
a finite creature him selfe: and therefore his power whatsoener,
is so limited and bounded vnto him, as the same may not
possibly exceede the appointed territories of his determined
nature. Now then, if his power whatsoener, be paled about, and
bemmed within the natural compasse of his essential, and natural
being: how could he, either of him selfe, or by the youngman at
Mabgnitton, in any possibility, esset so many absurd, supernatural, and impossible actions, as in those bookes are blazed a-

broad?

And next (for the impossibilitie also thereof in all sound Divinitie) veric certaine I am, the divell, he is no creatour of substances, no transformer of natures: nor no worker of myracles. First, that he is no creatour of substances, it is apparant in this: namely, for that Iehouah alone is the Creatour of all things. He onely it is who calleth those things which are not, as though they were. He bringeth light out of darknes, he is the author and father of all things: and therefore the glorie of creation belongeth onely to him. Moreover this (in all reason) is veric apparant, namely, that the nature of beginnings affecteth singularitie: insomuch as possibly he could not be singular, if he should communicate the power of Creation, to any besides himselfe. Now then, if spi-

Gen.I.I. &c.
Rom.4.17.
2.Cor.4.6.
Gen.I.3.
Iob.4I.2.
Ifa.44.24.
Ifa.42.8.
Nutura principiorum amat
fingularitatem.
Daneus, physica
christiana, par.
I.fol.92.

rits and divels be accompted the creatours of substances, then 1sa.45.18.

must they (in like manner) beheld the quickners, and sustainers 10b.1.8.

also thereof: and so (by consequence) be Gods and Iehonab, Colos.1.16.

causing things to exist. Which, how repugnat it is to all sound

Divinitie: may plainely appeare in sundric scriptures. Yea, Aug. detrinit.

this is stat opposite to the approoued testimonie of al the fathers. 1bb.3.cap.8.

For, Augustine, he statly denieth spirits and divels to be Creators Orthodox. side of the smalest creature on earth: yea, even of a slea or a louse. Da-1ib.20.

mascene also, he accorded thereto. Yea, and Augustine, he bac-August. trast. keth this point by a second supply: affirming, that by whomso-in loh.2.63.

ever the glorious Angels were made, by him also, the silie wormes or creatur, ab energet created. This then, way fully suffice, to conclude, the diden of Angeli.

well, no creator of substances.

Now next, that he is no transformer of natures, it is vericapparant, in that he cannot possibly transforme his owne proper In the 5. Dialog. nature: no, not so much as in an outward appearance, as hath fol. 77.78.

plainely beene produed before.

And as for working of miracles, he is as impotent therein, as in any of the rest: because he hath no supernatural power to accomplish such matters. He may worke strange woonders, as Si-Ast.1.9.10.11 mon Magus hath done: but, he can effect no supernatural, and George Gifford miraculous actions: though God give him leave to shew his of wisches, whole power. So then, the dinest (you see) he hath a double bridle Pet. Martyr. in put in his mouth: namely, the bounds of nature: and the will of 1. Sam. 28. 69. God. By the one he is vnable: and by the other he may not doe loc.com. 9. more then the appointment of God. The premisses there-fol.67. fore considered, who seeth it not vtterly incredible in all sound Divinitie, that many of those your supposed actions could be possibly effected of satan: in such fort at least, as in those your published pampblets they are falsely reported.

Exorcistes.

The dinell, he is able to accomplish great matters.

Physiologus.

So much I confesse. And therefore (for arguments sake) be it by the way, supposed (which may never be prooued) that the dinel, either of himselfe, or by the young man at least, was throughly able, and did truely effect such supernatural matters as are published in print: there is then no doubt but that he can doe them againe, and as oft as he please. For, if he be anie wates able; there is no doubt of his millingnes in working of pisses.

mischiese. That (is he hath done them before at Mahgnitton) he is then able to doe them againe, my reason is this: namely, sor that euerie art, or action, presupposeth alwaies an essentiall power in the artist, or actor himselfe. Your Apologie therefore, reporting (as it doth) for infallible truth, that the dinell (in the youngman at Mahgnitton) either did, or could possibly accomplish such impossible actions: you your selfe must be able to demonstrate by what possible meanes he might possibly effect them, which I verily supposse you cannot possibly doe.

For this you may not be ignorant of, that, to every action is required the faculty and ability of the agent; the aptnesse of the patient or subject: with a convenient and possible application of true

matter and forme.

Now then first for the dinel, the supposed agent of those your impossible actions; he is not omnipotent, but an impotent, a finite and circumscriptible spirit : and his power whatsoever, it dependeth upon the analogy and consonancy of his mind and body, if he had any at all. Howbeit, with his mind he can doe no more but understand and will, and with his body (if he had any at all) he could accomplish no more then the very bounds and ends of corporall sense would suffer, and the faculty of his nature extendeth vnto: and therefore his natural power what soeuer, it cannot possibly stretch foorth it selfe to the powerfull effecting of any fuch supernatural actions as doe infinitely surmount his naturall and finite faculty, bis sense, bis understanding and will. So then, here wanteth (you fee ) first, the faculty and power of the efficient it selfe : for the possible effecting of those impossible actious wherewith you would mannage your pretended actual possession. Whereupon I infer, that, if no such supernaturall power at all may be prooued in the dinel his suppofed possession: then, no such supernatural actions (in truth) may possibly proceede from the same, notwithstanding any your printed reports. For, in all reason, there can be no greater vertue in the thing caused: then is in the cause it selfe, or in that which proceedes from the benefit of the cause. But you (in your printed apology) doe make the dinel his supposed attuall possession, the principall efficient cause of all such supernaturall actions as were ministerially effected (youlay) by the yongman at Mahgnitton: and therefore (the faid power being finite) you cannot possibly conclude from thence, any fuch admirable matters as you would

would beare vs in hand. Neither may you conscionably perfwade vs to entertaine for found truth, whatfoeuer you report concerning that point : especially, if we will credit our owne Arif. de anime experience and fense unabused, the rules of philosophy, and found lib. 2. dissinity.

Now next for any aptnesse in the young man at Mahgnitton See M. Dorels whom (in any wife ) you will have the proper patient or Subiect Narration, to of those strang and impossible actions: how should there pos- the 16. objection fol.4.pag. I. fibly be found in him any apineffe or inclination at all, to any He faith, if M. fuch Supernaturall matters, he himselfe being but a meere natu- D. would say or rall creature : confisting naturally of body and soule : endued sweare that onely with meere naturall faculties and circumscribed no dout Sommers did with meere naturall bonds? And therefore, you fee it is vetterly was not to be impossible for him to have any further aptnesse or inclination credited. Bethat way : then his naturall faculty extendeth vnto, and may cause, none by possibly proceede from the very sway and reache of his owne teaching or proper nature.

per nature.
Briefly, concerning some convenient and possible application of sibilities. true matter and forme, for the orderly effecting of those your nem, in M.D. supposed supernaturall astions: such a convenient and possible ap- Apolog. pag. 10. plication, is much more impossible then any of the rest. Both, Supernaturall, because no such true matter for those your supposed supernatu- Actions, rall actions, was ever preexisting in nature : and, for that alfo, the Strength, true forme it selfe, for a convenient and possible application there- Knowledge. of, must needs be supernaturall, surmounting by much, the na- The Diwellin turall power of the dinel. And fo, (by consequence) those your likenes of a printed reports, they are (you fee ) no found demonstrations : to dogge, conclude vnto vs the certeine truth of fuch supposed Superna- Hubodie in turall actions.

# Exorciftes.

Why are you so loth to beleene that, which so many beheld face, and haire not burnt he bewith their eies? ing in the fire,

# Physiologus.

Because I see not how they should possibly behold that with Kitlings creetheir eies, which you would have me beleeve with my bart: con- ping in his bed, trary to dininity, to philosophy, to physick, to nature, to law, andto conscience.

For first, the working of miracles (in all found dininity) is Diminitie. ceased long fince : neither was the dinel euer able to effect

mouse, a blacke

lenght beyond the tallest man.

His hands, feete,

The fewenth Dialogue. 212

any miracle, whatfoeuer he pretended in outwarde appearance.

Philosophie.

Besides that, no one reason (in all Philosophie) may possibly 2. be yeelded: for the confirmation of a matter to impossible in reason.

Physicke.

Againe, howfocuer the youngman was faid to vie ointments in working his feates : yet, verie certeine I am, that no one Physicall receipt may (by arte) be prescribed for the possible effelling of such impossible actions.

Nature.

4. Nether yet may a circumscribed nature, at any hand extend herselfe beyond her owne naturall bounds: to the admirable accomplishment of such supernatural matters.

Lawe.

Moreover, because there is nothing possible in Law, which in nature it selfe is absurd and impossible; the ludge therefore (notwithstanding any thing confessed before by the parties) he is not to attend or regard whatfoeuer those partiall reporters have published in print, or otherwaies reported to be done by the dinel at Mahanitton : but, he must strictly examine, and in equitie alowe rather of that thing which is substantially proomed to have (in deed and in truth ) by him beene effected, or which (at the least) might naturally and possiblie fall within the full power of the agent to do.

Confcience.

6. Lastly, whatsoeuer the young-man may haplie report concerning the supposed accomplishment of any such supernaturall actions by himselfe, or the dinell: he is not (in confeience) to be beleeved therein, whether his judgement be found or vnfound, I mean, whether he be wel, or but wild in his wits. For first, be it supposed the man were found in his judgement, yea, and so well in his wits, as possiblie he might be: yet were there no conscience at all, to credite a couloning companion, so unconscionablie anouching fuch incredible actions. But if (as may rather be deemed ) he was someway intoxicated, or not well in his wittes when he reported fuch matters abroad: then tell me what conscience, or what wisdome it were, to credite for infallible truth, the crazie confession of a crazie weake braine, in matters especially fo abfurd, and so opposite to the orderly course of nature? For, this I take take to be Lawe; namely, that when the errour of indgement, or the blindnes of will dependeth upon L. 2, sum gloss. some secret disease, or naturallinsirmitie: the mens actions then

(in fuch kind of cases) are in all tender compassion to be care-

fully.

Z. absent de panis.

fully pitied, but their confessions at no hand, to be conscionablie credited. Because (the minde it selfe being destitute of reason) the will (in tuch a cafe) could yeeld no found confent to the afti- Delittum fine on : neither could any crime be committed without a confent, confenfu,non nor iniurie effected but with a minde to do wrong. Yea, & (which poteft commitmore is) be it supposed the young man at Mahgnitton should ve - ti, neque iniurie folemnly confesse, he had indeed a resolute purpose to have infimandi. effected fome fuch supernaturall actions as are (by your selfe) reported in Print : yet, for that fuch a purpofe retained in minde See M. Dorels (al the while it is vueffected) doth nothing at all to the publike Narration, the or prinate burt of any, that felfesame intended purpose may not 2 answere to justly be esteemed as an offensive action in Lame. Much leffe the 2. obiettion, then, is an impossible purpose of a crazse weake brasne, to be consci- Sommers is not onablie credited, how confidently locuer the fame be reported: to be believed, because, a sound minde, purposeth nothing but what is possible. Lycanthropus.

Why hold you manie of those reported matters; impossible frem, in Apofor fatan to do?

Physiologus.

Because, if dinels may possible bring such impossible matters luntas reipossito passe at their pleasure: then may they also be causes, or impediments to the ordinarie course of al other naturall actions and ordinances appointed by God. Namely, they may then capfe it to hold up, when it should raine, and to raine, when it should hold op: they may then cause midnight at noone-day, and noone-daie at midnight: yea, and by that meanes, the dinine power it felfe, should (after a forc ) become fermile to the will of a dinell: fo as we should neither eate, nor drinke, but by the dinell his permiffion, Howbeit, to presse you a little, with one onely instance of many. This I must rell you, that ( whatloeuer some men ima- 106,5,10. gine concerning the dinell his supposed power, for the raising of 106,38.28. showers and tempestuous stormes) it is the Lord God alone who gi-Pfal.135.7. neth us raine in due feafon. For, when by the power of the Sunne lerems. 24. and force of the windes, some certeine exhalations are drawen Aff. 14.22. and lifted up from the earth, into the middle region of the aire: lam. 5.18. the coldnes of the aire there, doth fo congeale and thicken those saide exhalations, as foorthwith they become cloudes: which cloudes being eftloones (by the heate of the funne diffolmed; & by the force of the winds differ (ed) are turned ftraightwaies, into either raine or bayle: into raine especially, if by the way,

affirming impoffiblities. log.pag.15. Sane mentis voluntas, vo-

La gresse e tombant

214

The fewenth Dialogue.

way, those drops be not frozen, and so turned to hayle. These circumstances conferred with the whole course of the scriptures: it cannot possible be brought within the power of a dwell, to procure either raine or faire weather. Now then, if there be no possible power in a dwell, to raise up and procure a tempest of raine, which doth seeme to our sense, the most accidentall matter under the beauens: then surely, much lesse is he able by himselfe or his substitute, to accopish any of those impossible actions which your selues have so considertly reported abroad. And so by consequence, all those your sensible demonstrations hitherto declared: are verie insufficient to conclude unto us anie such approoued or common experience.

Exorcistes.

Sir, notwithstanding these your Philosophicall proceedings, the matters which fell foorth at Mahgnitton (euen in an approduced experience of all the beholders) were verie apparant signes of an actual possession.

Physiologus.

Well sir? how tristingly soeuer you trauers the matter, these my Philosophicall proceedings (for any thing hitherto heard) might fullie suffice to put your fantasticall fooleries to a perpetuall non-sute: were you not like to the rauenous Ferret, which rendeth in peeces whatsoeuer poore Rabbet doth come in her reach. And therefore it shall not be amisse to cope vp your lips a little, by taking foorthwith so strict a course as you shall never be able to contradict with all your skill: which may in this sort be verie stilly effected. Namely, first, by searching foorth soundly, the verie true nature of those things that were done at Mabgnitton: and then next, by laying downe some certeine rule of right indgement, to examine them by.

Lycanthropus.

Proceed in that course I beseech you.

Physiologus.

Daneus in phyfic. christiana, themselves, it may not in reason bee denied, but that vntrast. 1. cap. 6. doubtedly, they were things either natural: or not natural at
fols. least.

Things naturall, I account all those several matters to be, whatfocuer, which God hath essentially enabled wnto the orderly accomplishment of that selfesame ende whereunto he created them first:

it being withall, verie naturall and consequent in the things themfelues. And of this fort, I efteeme all matters and actions whatfocuer; which be naturally confonant and concludent to the orderly course of nature. Now sir, if your matters at Mabgnitton were al undoubtedly fuch, then, either all men in like fort, are naturally tainted with Satan his actuall possession, because all men in their naturall actions, doe equally observe the like naturall course either more or leffe: and so, the whole world besides. which have hetherto wanted your helpe of prayer and fafling, should wholly remaine in Satan his attuall possession. Or (on the other fide ) if all men in like fort, be not naturally poffelled, then, neither the young man himselfe ( remaining with them, in one and the felfesame naturall condition) was possessed at all: and fo by consequence, you have kept at Mahgnitton, a greater coyle about nothing, then the Grecians ever kept at the conquest of Troy.

Exorcistes.

Nay fir, the matters at Mabgnitton: were rather, things not naturall.

Physiologus.

Are you fied so soone, from things naturall: to things not naturall? Well; goe to then. Things not naturall, I reckon all those matters or actions what soener, which have naturally in themselves, no naturall abilitie for the orderly accomplishment of nature her orderly determined courses: neither yet, of, or in their owne selves are naturall and consequent to any such naturall purpose or ende. And armoving these not naturall things, are vindoubtedly, such as beed in rectly, either against nature, or besides nature, or above nature were over at least.

Things directly against nature, are all those accidentall oc-environd. currents which do altogether withstand those essentiall properties, this inbred facultie, yea, and that verie naturall disposition of the things themselves (which by the operation of God) were naturally engrassed in everie of them: and which more is, doth violently destroy, & even veterly annihilate the proper essence, or essentiall being of all those naturall things whatfoever. Of this fort are banging, killing, poysoning, strangling, and death also it selfe. Now then, your matters at Mahgnitton, they may not justly be concluded for things of this kinde; both because the young man himselfe is yet living and lustie; and

for that, no one of those your supposed supernatural actions,

were in themselves either deadly or mortall.

70 100 ored. Arift phyfic. lib. 2. Aug. Enchir. cap.87. Plutarch. de lib.s.cap.8. Hieron, epift. ad vitalem. Niceph. biftor. ecclef lib. 12. cap. 37. 6 18. 33.

2. To proceed. Things directly besides nature, are all those vnnaturall declining couries of nature, which, notwithftanding they do not totally and wholy with stand the orderly force and operation of nature; yet doe they hinder it much: and by either adding thereunto, or by subtracting therefro ) doe mighplacit, philosoph, tily forestall the verie true naturall confes thereof. As for example, when (ouer and befides the orderly parts of nature) a man hath ewo beads, two nofes, and fower bands; or, but one eie, one arme, one legge, and fuch like. All thefe, with many other fuch unnaturall accidents, are things directly besides nature: whereof fundrie appropued writers (especially Hierom himselfe, and Nicephorus also ) have written at large in their feuerall discourses. Now fir, you may not, and which more is, you dare not (without blufhing) affirme, that any of your matters at Mahanitton, were (in deed, and in truth) any fuch monstrous, or vnnatural occurrents: and therefore, from thence you cannot possibly conclude any actual possession at all. Or if notwithstanding, you will impudently affirme, that those your faid matters were vindoubtedly fome of them fuch monfrom occurrents, and thereupon inferre an actual possession; it must necessarily follow, that either the young-man at Mahgnitton was not poffeffed at all; or elfe, that onely the monfrom persons are actually possessed, which were a verie absurd and monstrous opinion.

μεταφυσικά.

Briefly, the things directly aboue nature, are al those matters & actions what foeuer, which (beyond their owne natural force. andrather in, then by the verie things them selves ) are est soones effected: although yet, not by any order and facultie of nature, but by an extraordinarie, and supernatural power of God. As, to make yron fwim, fire to free fe, water to burne, the dead to returne to life, and fuch like. Now fir, if you dare flatly affirme that your matters at Mabgnitton, were things undoubtedly of this felfefame kinde: then mult you, not only verie necessarily auouch some supernaturall power in the dinell and young man possessed, for the admirable effecting of all those your supposed supernatural actions: but (which more is) you must verie confidently conclude, that, such an admirable dispossessing of the young-man posfest at Mahgnitton, was undoubtedly, the miracle of miracles.

Exorci-

Make of it, a miracle, a monster, or, what pleaseth your selfe: possessed I am certaine he was.

Physiologus.

Possessed you are certaine he was: and yet cannot certainly shew in what fort. Howbeit, having hitherto searched foorth soundly the verie nature of the things themselves, and finding them in effect to be things neither natural, nor not natural, and so by consequence, but meere delusions: Let vs not withstanding, imagine them all for such as you say, and therefore now here in like manner, Lay downe some certaine rule of right indgement, to examine them by.

Lycantbropus.

I pray you doe fo.

Physiologus.

Content. The rule of right indgement, is some certaine direction, levell, or square, whereby is declared unto us, both what is true, and what is fulse: and for which onely respect, it is also verie fitly termed the rule of truth. Moreover, this selfesame rule of truth, is either naturall: or supernaturall.

The naturall rule of truth, is that naturall direction, which nature berselfe doub truely declare; and verie sufficiently affoorde onto vs. And this selfetame natural rule of truth is also twofold; namely, either some natural principles, or vniuersall experience.

The naturall principles, are some certaine generall notions, or universall directions, verienaturally engrafted and knowen unto men by nature it selse: and which also are so necessarilie, so certainly, and so unchangeable true; as who so ever shall dare to call them in doubt, he may justly be termed a mad-man, or soole. And these naturaliprinciples also, are, either theoricall: or practicall.

The theoricall principles, are all such speculative demonstrations, as doe certeinly direct and guide the indgement, in a true volderstanding & knowledge of things. As for example, twise two, are some. Againe, there is one onely truth. Againe, the whole is greater then any part thereof. Againe, the cause is not after the effect. Againe, there is one onely naturall motion of a simple bodie, and so footh.

The practicall principles are fuch certaine and infallible grounds of truth, as do certainly direct and governe the manners of men. As for example, God is to be served. Men may not be burt. Honest things

things are to be done. Falshood is to be fleade, and so foorth. Now then this naturall rule, I meane these natural principles (whether theoricall, or practicall) they can be no competent ludges to examine and trie foorth the truth of those your supposed marwels wrought at Mahgnitton. First, because this selfesame rule (being onely but naturall, in what kinde focuer) cannot poffiblie extend foorthit felfe to the full compasse and reach of those your admirable actions: manie of them especially being so absurd as they are, so supernaturall, and everie way so impossible in nature. Secondly, for that manie wife men in the world (no lesse wise then your selfe, yea, and as sufficientlie qualified with those selfesame naturall principles whatsoever) are of a farre different judgement to yours: and therefore (by force of this rule) you cannot possiblie put downe vnto vs any fuch infallible and certeine conclusions, as may possiblie perfwade an actuall possession. And thus much brieflie, for that first rule of truth, which ariseth onely from meere naturall principles.

Lycanthropus.

Shew vs in like fort (Ibefeech you) that other infallible rule of truth, which proceedeth from vninerfall experience.

Physiologus.

With verie good will. And, because, this is that verie loadstone it selfe whereunto Exorcistes attendeth for his special directions in those supernaturall accidents: I will therefore, first unfold the thing it selfe, and then next, discouer the sundrie degrees thereof.

Pneumatomachus.

A verie excellent order ; I praie you proceede.

Physiologus.

Auenarius in Lexic, Hebraic.

Content. First then for the thing it selfe, the same is called in the Hebrew toong Cheker, that is, a diligent scrutinie, innestigation, invention, inquisition, or searching out of a thing to the bottome. It commeth of the Radicall worde Chakar, which significant to make diligent inquirie for a thing to the bottome, to make a profound inquisition, to gage, verie deepely into, and to search downe, to the first fountaine it selfe. In the Greeke toong it is called Emporia: that is, an experience, skil, specialty or proofe. In the Latine toong experientia: that is, an experiment, a due triall, a patterne or president. And, in our English toong, we commonly

eunocia. Experientia. monly call it a common vse, example, or practise. Now then, all these the aforesaid Etymologies (so fitly consorting in one) as they doe lively portend at a blush, a verie admirable, and most certaine demonstrative rule: so doe they teach vs withall, that vniversall experience, is a perpetuall vse of things, wherein almen Experience, of sound indepenent (how soener severed by times, and places) do by what it is due experiments proone and knowe, that they have enermore received one and the selfesame thing, after one and the selfesame maner. And that therefore, it is called a catholike, or common example, received a catholike, or common example, received the sone thing: and death does not another: wine and pepper, have an instaming facultie: snowe is white: the heavens are mooved circularly, and so foorth.

Lycanibropus.

Let this suffice for the thing it selfe: and now, shew vs in like fort, the sundrie degrees thereof.

Physiologus.

The sundrie degrees of an universal experience, are those several expenses, proceedings: wherein shee groweth from steppe to steppe, to her full isteia, perfection. And these selfesame degrees are fower: namely, improve, austhosis, hystoria, Epagoge, emporia.

1. Aisthesis, is the first degree of uninersall experience, when as aismos. by sense (I meane, by seeing, hearing, smelling, tasting & handling:) there is something verie sensible perceived. And, this falleth effectually foorth in all things; either objected to sense, or propounded by example.

2. Historia is the second degree of experience: when as from the iscela. objected sensible notions, or propounded examples, we do constitute an observation or rule. For, from one, or a few examples: wee

may fitly gather a rule.

3. Epagoge, is the third degree of uninerfal experience: when as empyof. by an orderlie induction we collect and bring in verie many examples, and these also, verie fully according with the former constituted rule.

4. Briefly Emporia, is the last degree of universal experience: when immediate we doe certainly finde by like perpetuall experiments, that all the examples propounded unto us, are after one and the selfesame maner, and do fully consort themselves, to the former determined rule.

Thus then, you may plainly perceive, that sense, observation, industion, and the like perpetuall experience: do fully constitute a second infallible natural rule, for the orderly examining and trying

trying foorth of truthes. Howbeit, neither may this selfesame naturall, or experimentall rule: in any sort be enforced to serve Exorcistes his turne. Because, it in no wise accordeth with his supposed actuall possession; or with any the admirable actions arising from thence: whether we respect the verie rule it selfe, or

the fenerall degrees thereof.

For first, concerning the verie rule it selfe. There were then, and are now many wife and sensible persons besides your selues: some of them seuered by time and place, and many of them conversing among you, even then and there, where your supposed actually offession was actually effected, or practised. Who do all of them flatly affirme, that, they (for their owne parts) neither then, nor at any time since had any such experimented trials, or approoued experiments of such an actually possession, as your selves have published in print: and therefore, the experience which you see vnto now for your refuge, is no carbolike

Or univerfall experience.

Besides all this, let the matters themselves be yet further examined and tried foorth fully by the fenerall degrees of the uninersall experience propounded before: and then tell me, how this felfefame experimentall rule, and the actions that are to be ruled thereby, may possibly accord in one. For first, concerning fenfe, how is it possible that any fenfible experience ( as it were step by step) should directly proceed from the sensitive knowledge, to the memory it selfe, seeing all the obiests of sense (arising especially from any your supposed supernaturall actions) were none other thing elle, but deceineable objects and crafty converances; and therefore, could not possibly aford true naturall notions, towards the timely effecting of a uninerfall experience? And next for observation, how is it possible that any infallible rule for the trial of truthes; should bee fenfibly and foundly collected from fuch infenfible notions, and vinfound examples? Againe, concerning induction, where, or from whence should we possibly collect any other examples, which may, or can possibly accord with this suppofed example of yours: for the further confirmation of the former infallible rule, conftituted (as before) vpon sensuall experiments, and found examples?

Moreoner, where is that perpetuall consenting experience, wherein all men of found judgement what focuer, have

truely found foorth by like perpetuall experiments from time to time: that, this one, with all other the appropued examplay of altuall possession, doe mutually concurre after one and the felfesame manner, and fully accord in every point? Now then, fith the uniner fall experience wee speake of doth not ( fo much as in outward appearance ) hold any agreement at all, either, with your pretended actuall possession, or with any the supposed actions thereof : you cannot (in any proportion of reason ) either conscionably auouch, or consequently conclude from thence, any appropued experience, to try foorth the truth of your matters. Yea, and this I fay more, that, if the experience wee speake of heere, and your actuall possession with the supposed actions there at Mahanitton, did so fully accord, and to justly jumpe together in all outward appearance, as the one might not possibly be discerned from the other : yet could you not gather from thence, fuch a certeine rule of right indgement, as might (for the purpose in hand) be able to ferue your turne to the full. Because, that your pretended actuall possession, and the supposed actions arising from thence, are (many of them) supernaturall, absurd, and imposfible: whereupon, this experimentall or universall experience being (you may fee, when it is at the best) but a meere naturall rule ) it cannot possibly compasse and square foorth vnto vs, the certeine truth of those your supernatural actions. And therefore, it is veterly in vaine for your felfe, to rest as you do? vpon uninersall experience for triall thereof.

## Exorcistes.

Nay fir, I rest not at all, vpon any such an experience as proceedeth onely from meere natural rules: but, vpon a spiritual experience rather, arising directly from the confirmed canons; and infallible rules of the word.

Physiologus.

Your manner of disputing, is very like (I perceive) to a mantimulne horse his manner of drawing. For he (being blindfolded before he be put in his geares) knoweth none other, but that he goeth directly forewards: when notwithstanding, he keepeth onely a circular motion: so surely, your selfe (beeing horribly bood winked herein with the palpable maske, of a mischeiuous selfe-conceite) you do verely suppose, that (in this your gradie course of disputing) you goe directly an end, when you follow estfoones the wild-goose chase: one while fleeing from scripture to common experience, and beeing soone weary of your part that way) another while retiring from common experience to the scriptures againe, as one that wotteth not well, in what place to fasten his foote. But, go to man, stick fast to the infallible rule of the scriptures, and cleaue close to the consirmed canons thereof: for, howsoeuer these naturall rules (laied foorth by my self) may not possibly be made pliable to the very point of your purpose in hand: the sacred scriptures, they are those supernaturall rules, whereunto (by Orthodoxus his helpe) your supposed supernaturall actions (beeing soundly currant) may well be made sutable, and sorting in every respect. If therefore your said actions may possibly endure the hammering and triall of scripture: I warrant you I, they will all bee cannozed currant.

#### Exorcistes.

Ierem.23.29. I.Cor.3.13. Heb.4.12. Yes fir, our matters (I affure you) they are very well able to endure the fier and forge of the word: yea, and to be throughly ballanced with the boly waights of the fanctuary. For, the actuall possession we plead for, not onely accordeth in every condition, with the actuall possessions expressed at large in the scriptures: but which more is, the same is a perpetual infirmity estsoones falling foorth among men, as was shewed before. And therefore, there is no question at all concerning the certain truth thereof.

## Orthodoxus.

I perceive you have hardned your forehead against the infallible truth of the Lord, for, Physiologus having before (by naturall philosophy) very sufficiently shewed the apparant disparison betweene your pretended actuall possession, and the approved actuall possessions express in the scriptures, and which more is, my selfe also having estsoones (by the sacred canons and rules of the word) very fully consuted your idle conceite, concerning the falsely supposed perpetuity of actuall possessions: you not withstanding (beeing vtterly vnable to make any sound reply vnto either of both, even by a pittifull begging of that which you cannot possibly proone) doe now afresh, very impudently insist upon the controversed question it selfe, without, either probability of reasons or show of sense.

Exerci-

Yes fir, the perpetuity of actuall possession, is very apparant in the facred feriptures.

Orthodoxus.

I doubt not then, but that you would more fully have made knowen that felfesame apparancy long ere now. But, go to, be it fo as you fay. The perpetuity thereof will then appeare vnto vs, either, by some canon, or counsel at least contemed in the scriptures : which (I verely beleeue ) you will neuer be able to thew. For, first, the Apostle Paul, he tels the Ephesians (with an appeale to their conscience) that, be bath shewed them the whole Act. 20.27. councel of God that is, so much of Gods counsel as may any wates concerne the fauing or killing of foules. But, in all his authenticall epistles, he gives neither canon, nor counsell concerning the perpetuity of actuall possessions: therefore, the perpetuity of actuall possessions, is no such part of Gods counsell, as may any waies concerne the fauing, or killing of foules. If yea, then was Aff. 20.26. not the Apostle himselfe set free from their bloud in concealing it from them: for, in none of his canonicall Epiftles hath he difcovered the fame. If no, then the perpetuitie of altual poffession is no part of Gods counsell concerning the fauing or killing of foules: because the same cannot possibly be prooued from any of the Apostles authenticall writings. For, the Apostle no doubt, if he had ever entended to put downe a Canon concer- Epiffola Pauli ning the perpetuitie of actual possession, then had he verie fit oc- ad Timotheum, casion therefore, in all, or some one of his Epistles to Timothie & Titum. and Titus: where he purpolely handles all ministeriall functions, and precisely puts downe all ecclesiasticall constitutions and orders concerning Church discipline. But, in no one of those his authenticall Epistles, is there any one Canon at all apparant. which may tend in flew, to any fuch purpose : and therefore, the perpetuitie of actual poffession, is no fuch part of Gods counsell, as may in any fort concerne the fauing or killing of foules. And as no one Canon : fo, neither hath the Apostle hunselfe (in any his Canonicall writings) given any one counfell at all, concerning fuch matters. No, not even there, where he purpofely entreats of the full power of the dinell: and had just occasion (if ever) to have given some aduise at the least, concerning the fame. Especially, there where he calleth The prince of the Ebb. 2.2. ayre, that selfesame firit, which even now effectually worketh in

the

224 The seventh Dialogue.

L.Tim. 2.26.

the affirmeth, all those the disobedient ones, to be strongly ensured, and fearfully captinated of the disoletlat his pleasure. In these two places (you see) he purposely entreateth of the power of the disuell whatsoever. But, in neither of those places, the Apostle doth give any one counsell at all concerning the perpetuitie of assuall possession: therefore, the same is no part of Gods counsell, which may any way concerne the saving, or killing of soules.

Exorciftes.

Eph. 2.2. 2.Tim. 2.26. Why sir! even in those places of Scripture which your selfe now reciteth, the Apostle saith plainly, that the dinell worketh effectually in the disobedient sort: and that those disobedient ones, are ensured and captivated of the divell at his pleasure. These wordes, if they import not a counsell: yet are they a watch-word at least concerning such matters. For what imploy those words else I beseech you: but an astuall possession.

Orthodoxus.

Sph.2.1.3.

They imploy an actuall power in the dinellibut no actuall pofseffion at all. For elfe, either must all persons whatsoeuer, be actually possessed of satan, because, (before regeneration) it is the naturall condition of all men, yea, even of the Apostles themsclues, to be vnder his power: or you must necessarily conclude at the least, that onely the unregenerate, and reprobate people are actually possessed of satan, for that the Apostle in those places entreateth onely of fuch. And fo (by confequence) the young-youth at Notrub; he was not altually poffeffed at all, becaule euerie man elfe, and euen you your owne felues do generally repute him, a religious, a godly, and a gracious youth. Moreover, even in that selfesame Epistle where the Apostle aduiseth the whole Church at Ephesus to be everie way carefull in furnishing themselves with the compleate armour of God, for the better enabling of them against all the assaults of the dinell, and the speedier quenching of all his sierie darts, he gives them notwithstanding, no counfell at all for vsing of that their saide firitual armour against any your supposed actual possessions: and therefore the perpetuitie of actuall possession, was no part of Gods counfell, that might any way concerne the fauing, or killing of foules. If yea, then the Apostle himselfe, he bath not so fufficiently, and fo fully instructed his Christian Soldiours concerning an absolute vse of that their spirituall armour, as in equitie

Eph.6.10.11.

equitie and conscience he ought, and thereupon he is not free Att. 20.26. from their bland. If no, then (without queftion ) a plaine nallitie of actuall poffession, now in thefe dairs of the Goffet, is by the Apostie his purposed filence therein) very apparantly euident. Befides that, the Apostle Peter, Itirring vp (inlike fort) 1.Pet. 5.8. the scattered Christians vnto a continual and marchfull regard against all the dangerous vagaries the lion-like rampings, and greedie denourings of fatan: he maketh no mention at all of any their watchings and wardings against your supposed perpetuitie of actuall poffessions. As also our Sautour Christ (admoni- Luc, 22.31. Thing Peter, and the other Apostles, of faran bis inexorable defire to winow and lift them like wheate) he speaketh no one word of any the extraordinarie power of the dinell, for attnall pof-Seffions. Whereas Paul, Peter, and our Saniour himselfe, had euerie of them (in those the forenamed places ) verie inft occasion to have written thereof. Yea, and some of them also (in fome of those places at least) woulde purposely have handled your supposed actuall possession of divels to the full: if so be the supposed continuance thereof had beene undoubtedly determined in the fecret counfell of God. But no one of them all (in those the forenamed places, or any where else ) doe so much as once mention the fame : and therefore the perpetuitie of actual possession, is no such part of Gods counsell as may any wate concerne the fauing or killing of foules.

Exercistes.

Though the perpetuitie of actuall possessions be not plainely expressed: yet, why may not the same be conertly implied in tome part of the Scriptures?

Orthodoxw.

Because, this your supposed (may be) cannot certeinly conclude from thence, any fuch supposed implication at all : and I argue further against you thus. If the perperuitie of actual poffession, be, either expressie, or implicatinely conteined in the Worde, then also, the miraculous faith (for suppressing such actuall poffession ) is either exprest or implicatively contained in the word: but the latter is vindoubtedly falle, and therefore alfo the first.

abitA hExercister. 2000 altanami

Licenspre

Why may not the miraculous faith be auouched perpetuall? SERVICE CONDESS

Marc. 16.20.

384.

Because the same was but temporarie, and had onely her powerfull continuance, so farre foorth as seemed good to the Lord, for an extraordinarie sealing up and confirming of the word with miracles folowing. But that we hath undoubtedly ceased long since: and therefore also the miraculous fairh (attending such temporarie use) is undoubtedly ceased. Howbeit, of this more at large, when we come to handle the meanes of subduing the extraordinarie power of the dinell. In the meane time, I argue the matter against you thus. All true Christian churches, and the soundest Dinines in our daies, doe generallie conclude a finall discontinuance of the miraculous faith, in these daies of the Gospell: and therefore (by consequence) the undoubted determination of the dinell his extraordinarie power of assuall possession.

Exorcistes.

Do you then, verie confidently denie all power to the dinell: in thele daies of the Goffell?

Orthodoxus.

I onely impugne his supposed extraordinarie power, for the perpetuitie of actuall possession: I denie not his power of obsession at all.

Exorcistes.

Why? what vnderstand you, by his power of obsession?

The dinell his power of obfession. What it is?

i. Licger

This question (I assure you) is verie sitly propounded for having hitherto handled at large, the dinell his power of actuall possession: it remaineth now, to entreate a little of his power of obsession: wherein we need not to be tedious: the same being apparantly evident: and generally confessed of all men. Now therefore, by the dinell his power of obsession: I do heere understand, some certaine predeterminate abilitie, facultie, or inclination of his spirituall nature, for the more powerful enabling of his restlesse endenours, and insatiable desires to worke our daily destruction: wherein he esisoones assaulteth, circumnenteth, encloseth, invironeth & besiegeth the servants of Goda fresh, with a purposed mind to denoure them quite, were they not very mightilie protected by an invincible power of the Lord. And this his said power of obsession, consisteth especially, either in an outward assaulting and vexing: or in an inward suggesting and tempting at least.

Lycanibro-

Sec. 413.

Br. Oak

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2. T le (2. 18.

Mail. 9.23.

39.53.5

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34.5.9.

4 6. 4 . 4 . 5 . L Rom ! O. 17.

green gral sed now seale Lycanthropus

What meane you by an outward affaulting and vexing? - Orshodoxm.

I understand thereby , all those their externall allurements, Matha, incumbrances, molestations, and griefes whatfoever; wherewith 106.1.15. the whole nature of man is wonderfully diftreffed, disquieted, 18.19. and vexed. Parely by worldly auctoritie, examples, promiles, 2. Sam. 24.8. compultions, profites, pleatures, and to foorth: and partie by 1. Chron. 21.1. fleshly affections, inclinations, dispositions, delights, at-Math.4.8. tempts, and carnall practifes whatfoeuer they be. 2.5am 11.4. They had to see mi se Philologies letted pronde see Ja day Numb 25.3.

Orthodoxia. the more at the pleather

I understand thereby, all those the internall allurements of faran whatfoener, wherewith he endenoureth to drawe mens Luc. 22.3. mindes from their duriful obedience to God: by darring at 100.1312 2711 thrusting into them, all trecherous and dinelife denifes, yea, and Jam.1.1434 by kindling within them; all amgodly motions, affections, Justes, 1. King. 22. 22. and defires. Nowe, for the speedie effecting hereof, the dinels 2. Chron. 18.21. they become lying spirits in the mouthes of falle Prophets: they 2 Thes. 2.9 16. worke thing woonders, in all deceaueablenes of vnrighteoufies: 2. Cor, 12.8. they buffer mens minds with fearefull tentations; they endeuour, Luc. 22. 21. to fifte and winow their foules, as men winow wheate ; they make Math 12 45. men uncleane, and replenish their bartes with filthie pollutions, that Act. 5.3. thereby they might draw them into open diffimulation with the lob.1.7 & 2.2. holy Ghost : they were and torment men within and without; year & (which more is) they to dangeroully incamber mensindee- Rom.7.23. monts, through the Law of their members, rebelling against the Law of their mindes, as eftioones they enforce thein to diffrust Rom.7.24 their happie delinerance, yea, and to defire their prefent diffolution Phil.1.23. on to be prefently with Christ bimfelfe. Locathus much in effect; for the dinel bis power of obsession.

is belar to mora de contropus of antifer to fore felling and but

This fir ( Faffure you Is a woonderfull homers and fuch as should foorthwich awaken our harris to a continual watchfulnes. Bur, tell vs further I pray you, by whatmennes the divell especially effectethele matters ? is to some gride the first

among them, And this surrobodiro one ting effectively open Although the direct hathward oubcedly, in numerable manual to accomplish his villances ayet furbly the most principall, for

Eph. 4.18. Math. 4.18. Luc.1.79. Math, 13.25.

the timely effecting of his power of cheffion: is an bolding men fast in the ignorance of God. That fo, all the while they doe care. lefly continue in darkenes, and fit still in the shadom of death: the dwell might affault them eftfoones at his pleafure, and come vpon them at vnawares, to accomplish in them his mischienous purpoles. Neither is this holding of men in palpable ignorance, impossible for fatan (by the permission of God) to effect. Because the dinell himselfe being the God of this world (and therefore, of an admirable power) be both can, and doth purposely blindfold the minds of all infidels: least at any time, the light of the glorious Goffel of Christ (the image of God) (bould Some foorth omo them. That (having foinfoared and captuated the men at his pleasure) they might from thenceforth, walke on in vanitie of their minders And ( which more is ) that their onderstanding (by this meanes) being durkened, they might (through Epbel 417. their owner gnorance, and bardher of hart if became aleants & fran-18,19. 1. ... gers from the life of God: and (being past facing ) might foorth-.... with give ouer them felues winto mantonnes, to morke all manner of uncleannes, yea, enen with infatiable, and greedie affections.

2.Tim 3.26.

2.Cor.4.4.

Expresses de la Expresses, de vind and amound

Wel fir. And how is it possible the direct should accomplish thefe feareful effetts in any mans mind, but by an actual pofto fire and remove their foules, as oben when when't that at the willy Ment 12 45.

colomos legate lad Orthodoxus: Eles proposes and as and

Yes, the divell he wel may, and doth eafly effect all thefe, with many other like fearefull effects; onely, by an actual power, without any actual poffession at all. And this especially, by deprining the world of that evernall word of life; which was given to enlighten mens foules. He deprines the world of the word of life, either, by bolding it altogether from them : or otherwife, by bindring the effectuall working power thereof at the leaft.

Rom. T. T3. 2. T bef. 2. 18.

Math. 9.32. Joh. 2.23. Job. 12.11.

and : 4.3. Rom : 0.17. 264.6.9.

He holds the word altogesher from men, by forestalling and bindering the timely establishmens of fasebfull Preschers in cueric place. Againe, ifhe cannot pollibly intercept the Preachers establishment, then he endeuors efcloones to hinder (ar least) the effectuall working power of the word, being preached powerfully among them. And this also, either by working effectually upon the heavers infirmities, namely, wpointhein naturall blindnes, dumbenes, deafenes, arkifo by making their dares wishout hearing

hearing: or, otherwaies, by practizing all possible resistance a-Zach.3.1.
gainst the powerfull preaching, and preachers themselves. Howbe-2.Cor.12.7.
it, this his resistance against the power of the word, and preachers 2.Tim.2.25
thereof: is not alwaies effected after one and the telfesame ludes.
manner. For, sometimes he vieth an inward: and sometimes
an outward resistance.

By inward refistance, he laboureth chiefely, either to make the boly word it felfe, vnfit for mens mindes : and this, fometimes Math. 13.19. by flealing the word from out of their harts : fometimes by cor- 1. King. 22. 21 rupting the puritie of the word it felfe, through a confused mix- Math. 13.25. ture of his cockell and darnell: fometimes, bypernerting the true Gen.3.3. purpose and sense of the Scripture it selfe : and sometimes also, Marc. 14.58. by calling in question the certaintie and truth of the word. Or if Luc. 24, 21. (notwithstanding these the aforesaid meanes) he cannot possibly make the holy word onfit for mens mindes: then he taketh a quite contrarie courfe, and endeuoureth to make mens mindes (at least) unfit for the word. And this, partly, by entring effectu- Luc. 22.3. ally into their harts, and so, filling them full of all iniquitie: partly Act. 5.3. by circumventing their barts fo violently, as no preaching at all, Math. 12.45. may possibly penecrate, or pearce thorough the same : partly, Ad. 8.22.23. by prophaning their bares with the filthic pollutions of profits and pleatures: and partly also, by insnaring and captinating their 2. Tim. 2.25. harts (apowerfully, as they may not possibly be brought to ac- 26. 3.8. knowledge the truth. And this in effect, for his inward resistance. 4.14.15. His outward resistance against the power of the word, and preachers thereof: is partly by faire meanes, and partly by fonle meanes.

By faire meanes first. And this especially, by making some out- Math. 8.29. ward faire shew, concerning the holy religion professed: or o- Marc. 5.7. therwaies, by fawning upon the professors themselves, with an ho- Luc. 3.28. ly pretence of withing their good.

Act. 16.17.

By fowle meanes also, he withstands the power of the word, & 22.16. and preachers thereof. And this especially, either by sisting and winnowing the professours thereof, as was shewed before: or, by Luc. 22.31. entangling and intrapping them by some manner of meanes: or Math. 22.15. by a ludas-like, and trecherous betraying of their persons & states: link 2.3. or, by procuring siery trials, persecutions, and troubles against them: lob. 13.2. or, by committing the professours themselves with prison: or last-Revel. 12.3. ly, by an outragious tortoring, racking, tormenting and killing of Revel. 2.10. their bodies outright. Loc, these (in effect) are the most prin-lob. 16.2. espall meanes, whereby Satan effecteth his power of obsession:

without any actual possession at all.

Exorcistes.

Good sir! I beseech you beware what you doe. And so much the rather, because, this your absolute denials of actuals possessions; will open a wide doore vnto Atheisme, and loozen the reines of our vnruly affections, to an irreligious, licentious, and dissolute carriage. For, let men but once heare they are free from all bodily danger of dinels: and what will they not foorthwith aduenture.

Orthodoxus.

Nay rather, this your obstinate anouthing of actual possession, is the verie high way vnto Atheifme, to an irreligious behauiour, and all carnall securitie. For, by making men verie idlely to gaze (as they do) at an imagined actuall possession of divels, when no fuch matter (in deed and in truth) may foundly be prooued : what doe you else (in effect) but lull the whole world fast a sleepe in the cradell of carnall securitie? Yea, and (which more is ) by this meanes you make men forgetfull and carelesse of Satan his pernicious power of obsession: wherein lieth couerrly enfolded, a very pestilent poyson, and most deadly confection for bodie and soule. Neither may you more fitly pleafure the dinell, nor more fully make him beholding vnto you in any thing elfe: then, in vpholding for him (as you do) a falflie imagined actuall possession. For, by this meanes, the mysterie of iniquitie, doth more freely and more forciblie worke in the mindes of men: and the dinell may more eafily feduce their fonles at vnwares: by vling at his pleature, the power which he hath, while the whole worlde (at their pleasure) so improvidently, and so carelelly stand musing upon an imagned power which he hath not indeed. And, herein the subtile dealing of Satan, is nothing inferiour to the craftie bird-catcher : who ( while the filie poore birdes fit prying at, and playing with the whirligig, or staling before them) doth cunningly clap them (vp at vnawares) in his net, and nippes them all dead in the head. Howbeit, that which is spoken may fully suffice, (I perceive) for a caueat herein: you your selfe being thus driven (as you are) into a maruelous maze concerning the matters in question. For these your idle vagaries, and often startings aside from the purpose propounded: do import a woonderfull defect in your skell, or implie a maruelous distrust in your cause at the least. ExorNothing lesse I assure you. For, I am resolute (as before) in the assuall possession of divels: which may yet more essectually be produed thus. I draw out the divell from the young man at Mabgnitton: and therefore the young man (no doubt) was assually possessed before.

Orthodoxus.

And I disprooue it effectually thus. The young man at Magbnitton was neuer actually possessed of satan: and therefore, you did not, nor could not possibly drive foorth the dinell from him. For, how is it possible you should dispossesse the dinell, of that partie, whom (indeed & in truth) he never possessed? Howbeit, this question fals foorth verie fitly for another discourse: wherein shall be purposely put downe, the verie true meanes for subduing the power of dinels. Notwithstanding, the time now is farre fpent, and our Supper doth ftay on our comming: therefore, Let vs goe and refresh our selues with such repast as God fends: and afterwards, conferre of the point for an hower or twaine if you please. Otherwaies, I must put ouer the perfecting of our present discourse, till some other appointed feason: because the next day ( if God will ) I must sequester my selfe to some other more private meditations, for the Saboth Lycanthropus. daies exercise.

And we also our selves must returne homewards to morrow upon vigent occasion. Howbeit, we are all verie loth to leave the matter so raw as it is: and therefore, if it please Exercistes and the rest of the companie, we will, rather loose an howers sleepe or two, then goe home unresolved herein.

Exorciftes.

I am (for mine owne part) verie willing thereto; and fo much I dare fay for the rest.

Orthodoxus.

Let vs then arise, and depart.

The end of the seventh Dialogue.



#### THE ARGUMENT.

Of the vindoubted true force, for the timely subduing of this the forenamed power of the Diuell. Whether anie created meanes may therein premaile? yea, and whether praier and fasting, have in themselves, any power, to effect such a worke?

# The speakers names.

PHILOLOGUS.

LYCANTHROPUS.

PNEUMATOMACHUS.

PRESIDENTES.

#### Ortbodoxus.

He Lord having in great mercie enabled our bodies a fresh, by his good blethings bestowed vpon vs: it shal not be good to trifle the time, but forthwith go an end in our conference. Come on therefore Exorcistes, repeate, and prosecute, your lately propounded argument.

Exorcifes.

This then it is. I drawe footh a dinell, from the youngman at Mahaniston: therefore the youngman he was actually possessed before. Else how could I possible have driven footh be dinell: if he had in the youngman no possession at all?

Orthogoxw.

I answere you thus as before. The youngman at Mabgnitton he was not actually pessessed of satan: therefore, you could not possible drine a smell from him. For, how is it possible you should actually distossed the dines of that man: in whom he was never actually possessed? And thus still, you may plainly perceive your preposterous happe, in disputing this point. For (notwithstanding any thing hitherto heard) you are yet as farre from the probable dispatch of your preteded actually possession, as you were at the first: and wil be I warrant you, so long as you insist (as you do) upon the propounded question it selfe. This is nothing else, but to prove the same by the same: the which in all ages hath bin accounted, a reason, without any reason at al. How-

beit,

Idem beridem. Est rano, nulla ranone confi Gens. beit, because you are now fledde (as it seemes) to your ottermost refuge 3 I meane, to the succoursesse shelter of that your weather beaten action preteded to be done at Mabgnitton: I do verily perswade my selfe, that (if once you be daunted therein) you will shortly give over the skirmish.

Exerciftes.

Yea fir. When I fee you have prooved my action at Mabgmiton, no action at all concerning the actual dispossessing of diness: I will then lay my hand on my month, without any further replie to any thing spoken. But, this I suppose, must not be performed in hast.

Orthodoxiu.

Well, then we will take so much more leisure in performing the fame. And therefore having hitherto, very fully difcouered that tyrannicall dominion of dinels, which might anie way concerne their power of poffession, or their power of obfeffion: we will now proceed next, to an orderly examination of that superiour inemitable working power, whereby the aforefaid actuall poffession of divels is undoubtedly conquered, tubdued, squashed, and even veterly annihilated, in comparison of any the precedent poylons thereof. Yea, and to much the rather, we entend verie carefully to follow this our entended courfe : because in an only Imagination thereof, there doth lie (it should feeme) the verte forereffe it felfe, of all those fantafricall and sale concerts, which concerne your supposed diffuffeffing of Sasan. And therefore, having once ( by a confcionable discouery of the infallible truth) made knowen to your confeience, that, your preteded altion which was wrought at Mabgnitton, cannot politbly chalenge the approoued priviledge of any exordinarie power from the Lord, for the altuall diffoffeffing of dinels. Those we may confidently conclude from the confideration thereof, an apparant nullure of all actuall poffeffroms in thele dates of the Goffel.

Lycanthropus.

That is vindoubtedly true : and therefore, I pray you pro-

Orebodox NA.

With verie good will. First therefore, this faid tyrannicall dominion of dinels (respecting especially, their remperarie power for althul post-sien ) the same ever was, and is effectually subdu-

Subdued by an onely extraordinarie, a supernaturall, and supereminent power of the omnipotent, eternall God. Which felfelame Supernaturall power, the Egyptian forcerers were forcibly constrained to acknowledge for some etsbang-elobim : that is, fome Divine operation or vertue extraordinarily proceeding from the Almightie Ichonah himselfe. And because the holy spirit of God, is that onely essentiall vertue of the father, and the sonne to-Didimus Alex- gether : therefore, that felfefame fpeech of the forcerers concerning this power, it is by our Saujour Chrift, even purposely interpreted Pneuma, kai dastylos theon: that is, the first and finger of God. Because, that selfesame holy spirit (being an effentiall power, equally proceeding from the Father, and Sonne together )doth (as it were by a finger, or band) verie powerfully di-Aribute fome certaine extraordinarie gifts, and graces to fome certaine peculiar persons: peculiarly appointed of God, for the actuall difossessing of dinels. And, this said supereminent power of the Lord, is twofold : namely, either immediate or mediate. Exorcistes.

> What meane you by the immediate power of God? Orthodoxus.

Ivnderstand thereby, that selfesame divine, supernatural, and Supereminent authority of lesus Christ the stronger. Who, of him felfe alone, and without any one instrument or meanes attending vpon him, is that vndoubted el-gibbor, that inuncible prenailing power, which doth (by the commaunding force of his spiritual (cepter ) very valiantly vanquish, ouercome, and subdue the actual power of satan the strong armed man: notwithstanding he mainteined before, a peaceable possession over the world.

Philologus.

And, what meane you by the mediate power of God? Orthodoxus.

I understand thereby, a secondary, or subordinate power of the almighty Iehouah: executed by some certeine special persons, peculierly appointed by the Lord him selfe, to that special purpose. Who ministerially, and, in the onely name, mediation, and vertue of lefus Christ: doe valiantly conquere, and actually ouercome the actual power of satans possession. For, very certeine it is, that the fonne of God, he powerfully expelleth dinels by his owne immediate power: whereas all other besides, they do it ministeri-

ally,

・ソンスド とんだっつ Exod. 8 17. Augustinus. Cyrilliss. andr.lib.de Spirit. SanEt. Hugo Etherianu de procesfione frittes Sancti. या हा तिय प्रदेश JakTU NOS Θε . Math. 12.28.

Iuc.11,20. Math. 10.7. 8. Marc. 6.7.6

16.20. Luc.9.1.

€ 10.9. Marc. 9.38. AEt. 16.18.

אל-גבור 1/4.9.7. Mail. 12.29. Marc.3.27.

Luc. 11. 21. 22 1. luh.3.8.

AEL. 16.18.

Hieronimus. Christus potefatine fugabat Demomes: Apostoli mamine eins.

235

ally, in, and by the vertue & power of Christ his name. Howbeit, we have yet to consider further, that, this same mediate power of the Lord, is also twofold: namely, Apostolicall, and Ecclesiasticall.

#### Exorcistes.

What meane you by the Apostolical mediate power?

Orthodoxus.

I understand thereby, that peculier prerogatine, or that extra-Math. 10.7.8. ordinary spirituall preheminence, operation, and vertue, wherewith Marc. 6.7. the onely wise God, more especially innested his chosen Apostles Luc. 9.1. them selves, concerning some extraordinary power for the powerful expelling of dinels. And all this, for the more authenticall consirmation of the newly published Gospel, throughout those newly established churchss, wheresoever they came.

And, what meane you by the ecclesiasticall mediate power?

Orthodoxus.

I understand thereby, some extraordinary peculier priviledge, or specially race very extraordinarily bestowed upon the newly esta-Marc.9.38. blished churches, over spirits and divels. And this especially, for a Luc.10.9.17. further more admirable approbation of the newly established 18.19. Gospel: so admirably planted among them before, by the extraordinary preachers thereof. Wherein, we have to consider surther: that, this selfesame ecclesiasticall mediate power, is here, to be considered in a double respect. Namely, in respect, either of the churches primitive: or of the churches successive.

Philologiu.

How first, in consideration of the churches primitine?

Orthodoxus.

The ecclesiasticall mediate power (respecting more especially the churches primitive) was an extraordinary ability, faculty, vertue, or force, very apparantly evident in the 70. disciples, and some Luc. 10.9.17. other besides. They having every of thew, an extraordinary pow- 18.19. er from the Lord, to subdue the astuall possession of divels: during Marc 9.38. especially that primary age immediately succeeding the Aposites of Christ. And this also, for the more admirable watering of that selfctame Gospel of salvation: so admirably planted before, by Christ himselfe and his chosen Apostles.

Lycan-

And, how next in confideration of the churches succes-Fine :

Orthodoxus.

The ecclesiasticall mediate power more especially respecting the churches successive was some certeine imagined faculty, ability, or force, in some certeine peculier persons: for the timely expelling of spirits and divels from out of newly borne infants, before their admission to baptisme. Having also (for that special purpole ) their Exorcists and Exorcismes peculierly appointed thereto. Which faid order, or rather deforder of Exorcizing (in as much as it wants the warrant of the word, and for that also it foifteth very odly into the church, fuch new found offices, and officers as never were planted by Christ: )it was never yet inftifiable in the court of conscience, and we woonder not at all, though the same (being no plant of the almigby his planting, )be now plucked up quite by the rootes. Loe, these be those severall forts of Exorcizings which were ever yet practized in the true church of Christ: fince the very first time the Gospel began to Arety problem. be preached among them. And thefe Exercizings also, by some others of speciall account, are diftinguished, or intituled thus; namely, they are, either archicall, apostolicall, ecclesiasticall, or E'xxxnorasixn infanticall. Howbeit, (respecting perspicuity or plainesse, and, for that especially they come all to one and the selfesame period) we do rather, the more purposely retaine our own order, rehearfed before.

Loc: 67. fol, 210 denni, A TOSON INH.

Math.15.13.

mou Swanni.

Exorciftes.

But, telme I pray you, were there no other forts of Exorcizings at any time practized, but thefe fower which your felfe baue expressed ?

Orthodoxus.

Yes, there hath ever beene, and will be to the end of the world a certeine conterfeite, or fained faculty pretended by fome : for expelling the possession and power of the dinel: and the fame also vindoubtedly proceeding from a preposterous emulation, or rather, from an apilh imitation of that felfefame extraordinary pomer apparantly euident in the Apostolicall or primitive church. For in all ages of the world, some certeine od persons,

waxo nia.

s.Cor.31.13.15 are wonderfully affected, with either glary or gaine at the leaft. These men therefore perceining how case a matter it was,

and

and how glorious a thing with the faithfull, for any to base power er ouer dinels : they efcloones attempted, or at leaft, they pretended the felfesame power in themselues. Yea, and which more is, euen fatan allo ( for the better enthronizing of him- 2.Thef. 1.9.10. felfe in the feate of God, as alfo, for a more cafe eftablishing of all his dangerous errours) he in like manner attempted an apish imitation of this the admirable power of the Lord, for the expelling of dinels. And this his pettilent purpose, he might fo much the more eafily effect : by how much he plainely perceined that, the miraculous faith did not necessarily require fuch special persons only as were veright with God, and righteom before men. Perceining therefore that the very bipocrites al- Math.7.22, fo and reprobate wretebes ( men fit for his purpole ) might fully Act. 19.13.14. participate with that selfesame special power for the admirable expelling of firits and divels as well as the other: Satar himfelfe, he also vadertooke that selfesame enterprise, and began by himfelfe and his instruments, to practife the like. And, this faid counterfeit or fained facultie for expelling the power of spirits and dinels; is also forecold. Namely, Satanicalt, Esbnicall, Indaicall and Papisticall.

Lycanthropis. party and its tracular What meane you by the Satanical facultie? Orthodoxus.

That selfesame Thrasonicall bray, or that Spanish-like Brauado, wherwith the divel adiured our Saujour Christ: asthough by his great wordes he could skar, or by his Exorcizing power Tobit.8.3. he would binde our Saniour himselfe, beyond the vimost borders of Egypt, faying, I adinte, or consure thee ( thou Chrift )that Marc. 5.7. thou torment me nothing at all. Howbeit, his successe in that proude enterprise, was not onlike to the proude Spaniards fueselfe in eightic eight: for (notwithstanding any their magicall skill, or Therfires-like vaunts ) they were both constrayned to ger home by weeping croffe, with confusion and shame to them-Saturday Seeds four to state house, all redechand souls

Pneumatomachus.

And what meane you by the Ethnicall facultie? Orthodoxus.

- That Satunical presended power which Satun did feeme topra-Dife by beathenift per fons, as by his arganicall inframents for that Epb. 2.11.12. pecial perpofe : bombeit, such as were frangers and forreiners from 13.

.dr. 21, 13t.

Blain 9.22.

the Church of Christ. These men notwithstanding by christals. by rings, by stones, by hearbs, and such other like fooleries; they would feeme to doe fomething in fhew at the leaft.

Philologus.

And what meane you by the Indaicall facultie? Orthodoxus.

That felfesame Satanicall violence, which the dinell also, by those his pharifaicall organous endeuoured to establish and to communicate from hand to hand, vnto all the posterity following. And thefe Indaicall adjurations, they were fo much the more dangerous, by how much the patrones and professors thereof, did (in outward appearance at least) more neerely approch to the Church of God. And, for that allo, by an execrable and blafphemous prophaning of that facred and vnexpresable name of the Lord, tetragrammaton: they veric pestilently pretended the powerfull establishment of their pestilent practifes. Yea, and which more is, fo foone as the holy name of our Saujour Christ began to be admirably and powerfully published abroad: they eftfoones alfo, abused that glorious name, in every of their faid exorcismes, adjurations, or conjuring attempts. Imagining the honorable name of lefu, to be much more powerfull for that speciall purpose; then the name tetragrammaton was euer before. And hereof it came also to palle, that the feuen somes

Act. 19. 13.14. of Scena the lewe (being ftirred up with a like counterfeit zeale) did thereby undertake to adinre the dinels to their cost.

## Exorcistes.

Cyprianin ferm.de bapt.

Not fo: for Cyprian very flatly affirmeth, that the dinels gane place to their faid coniurations.

## Orthodoxus.

AET.19.16.

Marc. 9.38. Luc.9.49. Math. 7.22.

No fuch matter at all appeares in the rext. Nay, it telleth vs rather, that, the enill forits ranne violently upon those Conturours, overcame them, and prenailed against them; infomuch as the Conjurours fledde foorth of that house, all naked and mounden. Nowe, these kindes of Exercismes were very ordinarie among manie in those daies, which were not of the College of Christ: yea, and some of them also but reprobates. Which declareth plainely unto vs, that, the gift of myracles was then indifferently beltowed upon good and bad. To farre off was its that any holines of that instrument effected the worker has

Lycan-

Lycanthropus.

And, what meane you by the papisticall facultie?

That felfefame presupposed Satanicall power which was compounded, partly of Gentilisme, and partly also of Indaisme, as a verie mingle-mangle, or hoschpotch of all the Magicall forceries of faran: consolidate fully in one filthie confection, to the more dangerous deceiuing of vnftable and ignorant persons. For first, they had their lygarines, their berbes, their consecrated versin, their rootes, their bolie water, their falt, and fuch other odde reliques, after the manner of the Ethnickes: and observed in cuerie of their adurations, the heathenift Exorcifmes, their consecrated christals, their sacred rites, their magicall ceremonies, and conjuring charmes. Then next, from the lewes they had also the sacred names of their God, tetra-grammaton, of Angels, of Patriarkes, of Christ, of the Apostles and holy Martyrs of God : that the dinell, (by fuch glorious appearances ) might the 2. Thef. 2.21.13 more grofly delude and bewitch with strong illusions, the mindes of the Infidels. Loe, thele in effect are those other fort of Exorcifmes or Conjurations which were covertly brought in by the cunning of faran: at any time fince the Apostolike or Primative age. Now then, do tell me Exorcistes (I pray you) among whether of thele forces of adiurations you do range or confort, that your supposed diffossessing of fatan from the young man at Mabemitton?

Exorcistes.

Not among any of those fower last rehearsed: for they are but Satanicall and divelish, by whomsoever effected.

Orthodoxu.

230101

Neither may you presume to consort the same, among any of those other declared before: for, they were all supernaturall, by whomsoeuer effected, and continued onely in that primatine age, as hath beene, and shall be apparantly produed. Yea, See M. Dorels and you your owne selfe have elsewhere confessed, that the briefe Narramiraculous curing of features, palsies, leprosies, diseases, and that tion, fol. 5. pag-2 driving out of divels by Christ and his owne Apostles gave credit to the glorious Gospell. Which said Gospell of Christ, (being alreadie so fullie confirmed by the Apostles preaching, and their miracles following) must now be entertained by faith, without

Math. 12.28. and 16.1. Marc. S.II. INC.12.54.

any fuch beathenish expediation, or curious requiring of moonders, as the ensil and adulterous nations do daily demaund.

Exorciftes.

Howfoeuer you catch holde of any my feattered fentences, verie certeine I am, and fine hundred are able to witnes : that, I draue foorth a divell from the young man there.

Orthodoxus.

You are certeine, and five hundred are able to witnes, that you bore them in hand you wrought fuch a feate. But, how is your lelfe, or any one of those five hundred able to avouch on their oathes, that (indeed and in truth) you draue foorth a dinell: fith dinels are fuch invisible, and impalpable firits, as cannot possiblie be discerned by any sensible meanes.

Exercistes.

I doe freely confesse there can be no sensible appearances of any their essentiall departures from men: because formes and diuels, they are onely of a frituall, innifible, and impalpable being. Howbeit, that the young-man at Mahgnitton was undoubted-Apologie, fol, 10 ly diffoffeffed of fatan, the fignes thereof doe confirme, which are, crying aloud, rending fore, and leaning as dead: these signes were feene and heard at the instant of his deliverance. And therefore, from thence I doe reason thus. Where there was crying aloud, rending fore, and leaving as dead, there were the vindoubted true signes, of the dispossessing of Satan. But in the yoongman at Mahanitton there was crying aloud, rending fore, and a leaving as dead: therefore, there were in the youngman at Mahaniston, the vindoubted true signes of the dispossessing of (atan.

Marc. 1.26. and 9.26.

See M. Dorels

Orthodoxus.

I answere you thus. Where there is crying aloud, rending fore, & a leaving as dead, there are the vndoubted true signes of the dispossessing of satan. But in mania, in phrenesies, in the mother, in consulfions, in Catalepfies, in Epilepfies, and Lunacies, there is erying aloud, rending fore, of a leaving as dead: therfore in every of the aforesaid diseases, there are the vindoubted true signes of the dispossessing of faran. So the, by this (you see) it is very apparant, & you must likewise coclude, that so many as are sicke of the aforesaid diseases, they are altually also possessed of Satan, because in eueric of them also, those your supposed infallable signes of dispossession are verie apparant: or else you must be enforced

Marc.1.26. and9.26.

forced to confesse, that crying aloud, rending fore, and leaving as dead, they are no such vindoubted true signes of the dispossessing of satan, as you would beare vs in hand they be.

Exorciftes.

Why man, they are the vindoubted true signes, put downe by the blessed Euangelistes: to declare the like dispossession performed else where by our Sauiour himselfe. For, so soone as Christ had but said to the divell, thou dumbe and dease spirit, I charge thee come out of the childe, then, foorthwith the spirit bee eried, and rent the childe sore, and came out of him, and the childe was as one being dead, insomuch as many said he is surely dead. See now I beseech you, whether these be vindoubted true signes of the dispossessing of Satan?

Orthodoxus.

Well, goe to. If we must in any case account them the vn-doubted true signes of the dispossessing of satan: then, do tell me (I pray you) whether we must take them for the precedent, or the subsequent signes of such dispossessions? I meane, whether we must account them, such vndoubted true signes, as doe one is preceed, and go before the action it selfe: or such rather as do necessarily succeede and solow the same?

Exorcistes.

Euen for such vndoubted true signes as doe necessarily succeed the dispossession it selfe: otherwaies how could they be certeine signes of a certeine delinerance, the delinerance it selfe not fully effected? And so, the Emangelist Marke he puts them Marc. 9.25.26. downe as the subsequent signes of that selfesame action.

Orthodoxus.

But yet, the Euangelist Luke, he telleth vs plainely, that, Luc.9.42. while the childe was comming to Christ, and, or ever that Christ began to adjure or command the divell to depart, the divellhe rent and tore the childe. Thereby declaring vnto vs, that, those cryings aloude, those rendings and tearings, and that leaving as dead: are rather the vndoubted true signes of Satan his actuall possession, then of any his dispossession at all. So then, how so ever the Euangelist Marke doth put down those matters partly preceeding, and partly succeeding the action it selfe: Verie certaine I am, it was never his purpose to have them esteemed as vndoubted true signes of everie the dispossessions of Satan what soever: but rather, to be taken as the infallible ef-

Math.8.32. Marc.5.13. Luc.8.33. and 10.17. Acts.16.18. Marc.9.38. fects of that felfefame feciall action, which Chrift (at that prefent) performed. Otherwife, if thefe cryings, thefe rendings, and this leaving as dead, must necessarily confirme vnto vs the certaintie of euerie dispossession of Satan in whomsoeuer: then, how should we be affuredly perswaded concerning the certaine truth of all other the dispossessions of Satan, in whom, those the aforesaid signes are not found? Namely, of those whom Christ performed in the Gergefenes, of those which the fenentie disciples effected, and of that which Paul accomplished in the Pythonist, with fundrie other befides; for, in no one of those the diffessions of Satan, are any of those your vadoubted true fignes reported, and yet we doubt not at all of their certaine deliuerances. The premisses therefore considered, we may verie fitly retort your reason vpon you thus. In those adiurations whatfoeuer, where there was no crying aloude, no rending fore, nor no leaning as dead, there were no undoubted true signes of any diffossessing of Sutan. But in all the adjurations which concerne the aforesaid examples, there was no crying aloude, no rending fore, nor no leaning as dead: therefore in all the adiurations which concerne the aforefaid examples, there were no vndouted true signes of the dispossessing of fatan. Thus then it is very apparant you fee, by all the premisses, that (vnlesse you will purposely fall into palpable absurdities ) you may at no hand auouch, that those cryings, those rendings and tearings, and that leaving for dead, are the vindoubted true signes of the dispossessing of fatan. No, you must rather perswade your selfe, they were purposely reported for speciall and proper effects of that speciall and proper action of Christ : and, not considerately put downe for perpetuall, and undoubted true signes of all the actuall dispossesfings of firits and dinels in whomfoeuer. Notwithstanding, be it fupposed (which will neuer be prooued) that, your selfe did vadoubtedly drive foorth a dinelfrom the youngman at Mahgnitton, and that, some cryings aloude, some rendings fore, and some leaning as dead, were then also the speciall effects of that your fupposed special action: doe here tell vs I pray you, after what special manner you effected the action? Whether onely by meanes: or by a miraculous manner?

Exorcistes.

Pfellus, in lib. Surely, even onely by meanes: and not by any miraculous de damonitus. manner of working at all.

Physiologus.

Good Maifter Orthodoxus, let me arque this mattera little. Come on Exercistes, doe you hold in good earnest, that dinels may bee driven foorth from men : and that onelie by meanes?

Exorcistes.

I am very confident therein I affure you.

Physiologus.

Make your mind plaine, before we proceede. And tel me (I pray you) whether firsts and dinels (by very natural, or corporall meanes ) may be truely diffossessed, and driven from men?

Exorcistes.

Yea, euen by very naturall, or corporall meanes.

Physiologus.

Why man, firits and dinels, they are meere firitual crea- petr, Thyrem. tures. But, such is the proper condition of spiritual creatures, Thesis 90. that, all corporall matters whatfocuer, they come short thereunto by many degrees: and therefore, we may boldly conclude, that those corporall or sensible things, can work nothing efficiently in spirits and dinels; can offer no violence at all vnto them; nor possibly expell them from any their actual possessions.

Exorcistes.

Yes fir, I am able to demonstrate this matter, by an argument of comparison, thus. There is one, and the selfesame condition of firits, and of lining mens foules : for they are both of them Calim Rhod. spiritual effences. But, euen by a meere corporal, or fensible lect.antiq.lib. meanes, may fome violence be offered to living mens foules, yea, they may thereby, eftfoones be separated quite from their bodies: and therefore, even to fpirits also (by meanes of some corporall or fensible matter ) there may eftsoones, some violence be offered, and they also may be expelled quite, from their actual poffessions in man.

Physiologus.

Your argument of comparison, it consisteth not of such pares as are equally alike in euerie respect; no, it halteth downe right in that felfesame point, wherupon it is more especially grounded : and therefore, it enforceth no necessarie conclusion vpon vs at all. For, the condition of fpirits, and of lining mens foules (howloe-

(howfoeuer alike in firituall effence )it is veterly vnlike, refpe-Eting the bodies whereupon they both worke. Soules, they are properly conjoyned to their owne proper bodies, as the verie first essential forme thereof appointed by God: howbeit, spirits (not by any proprietie, but by vsurpation rather) they are onely actually there, as the afflictors, or tormentors permitted by God. So then (for those former respects) the soules of lining men, doe necessarily require in those their owne bodies, some such certaine diffofitions and qualities, as the dinels themselves (they being no true essentiall formes of those bodies ) require not at all. And therefore, firits or dinels, they may actually afflict and torment those selfesame bodies of men, how unfitly soeuer they finde them: whereas the foules of men (vnleffe thosetheir said bodies be aptly proportioned and fitted thereto) they cannot informe them at Exorcistes. all.

Sir, howfoeuer you enforce a disparison betweene spirites and soules, concerning especially their dealings with bodies, and thereby would frustrate the force of my argument: verie certeine I am, that spirits or dinels, they may be driven foorth from mens bodies, and that onely by meanes.

Physiologus.

But, by what meanes I befeech you? whether, by an uncreated: or by a created meanes.

Exorcistes.

Not by any vncreated meanes at all. For how can I possible practife that thing which is either vncreated: or not existing in nature?

Physiologus.

Then you do flatly conclude that spirites or divels they may actually be dispossessed, cuen by a created, or meere naturall meanes.

Exorcistes.

Yea, so much I flatly conclude,

Physiologus.

Mediacreata, This then I must tell you for certeine, that you doe very ad actiones su-fondly conclude you wotte not what. For, this is vindoubtedly pernaturales, true, that, no created or naturall meanes what soener: may efficiently selled in ently extend themselves to any such supernatural actions, as do anie way concerne the dispossessing of divels. Because, all such supernatural actions, they proceed not at all from any power of nature:

but

but from the onely power of obedience. By the onely efficacie of which obedientiall power, euen any thing, of enerie thing may Quidlibet, so easilie be effected: although yet, in an onely respect of the quolibet. mightie Iehonah himselse, the sole and onely efficient thereof. For, August in albeit the Saints of the Lord, namely Moses, and manie others Gen.9. are saide to effect supernaturall actions: yet, therein we must hem, detrinirightly understand, that onely the Lord alone, he workes that tate, cap.8. by his Saints, which he workes by himselse. And therefore in saying as you do, that spirits or dinels they may be dispossessed from men, by any created, or naturall meanes: you do therein, very ignorantly auouch, you wot not well what.

Expreistes.

Yes fir, I wot well what I fay: and, am able to demonstrate the truth thereof, by many examples.

Physiologus.

Let vs heare your examples, which make for this matter.

Exorcistes.

With verie good will. First therefore Iosephus verie plaine- Josephus, de ly reporteth, that when Titus and Vespasian besieged Ierusalem: Bello Indain, sbere was an Exorciste, that time in the boste, who (by a certeine stone in a ring) deliuered many that were possessed of Satan. Moreouer, Eleazar the Hebrew, (as the said Iosephus recordeth) he vied certeine Exorcismes which were invented and made by Salomon, for the expelling of spirits and divels: namely, ringes, rootes, berbes, and such other like sensible matters. But, the stone in the ringe, those rootes, and those berbes, they were onely created, and meere naturall meanes: therefore some onely created, and meere naturall meanes, it hath, and may have in it selfe, an assume as alluall power, for the dispossessing of spirits and divels.

Why doe you not also alleage that which the said Insephus Insephus, de and Alianus also reporteth concerning the berbe Cynospastus, Insephus de belbeing otherwaies called Aglaphotis, which hath (they say) a lo Judaic. certeine special operation for the powerfull expelling of spirits Allianus. and dinels: for thereby also you might have borne vs in hand, that herbes in times past, have been emorkers of miracles.

Exercistes.

Well fir, howfocuer you would fcoffe out the matter: doe answere losephis.

Physiologu.

R 3

e no troy veritable -

Losephus de Bello Indaico I will. Tosephus, he hath heretofore so often beene tainted in matters of more waightie importance, as we have the leffe causeto credit his pen in these his senseles reports. Besides that let this which he writes concerning these tryfling toyes, be esteemed for certeine truthes, I meane, that some such dipossef-

> Rigysdamon. 40.4.

sions were effected in some outward appearance : yet Wierus, he Wierus, de pre- flatly affirmes, that Iofephus the Iewe, Vefpafian the Ethnicke, and Eleazar alfothe Hebrew: were enerie of them woonderfully bewitched with the inggling fleights of the dinell. Who for the present, did purposely pretend the giving of place to an imagined vertue in ringes, in rootes, in herbes, and in stones: that (by meanes of fuch fundrie his illusions ) those persons themfelues, might the more eafily be brought to repose greater confidence in those tryfling toies, then in the almighty Iehouah, the onely disposer and guider of all things. And for the furthering of this his dinellish endenour the better, he brought it also to passe, that all those his said Exorcismes, they were very Salomon repute Exorciste confidently fathered upon Salomon himselfe, in an especiallregard of his fingular wifedome ; that, by fuch legerdemaines, he might winne the more credit to all those his frienall illusions.

> Instrumenta rales, non pof-Sunt se effectiue extendere.

2.King.4.33.

But seeing it is certeinly true, that these created instruments creata, at acti- could not effectively extend foorth themselves to the powerfullefones supernatu- feeting of any such supernaturall effects: what man will bee fo wilfully madde, as once to believe, or once to efteeme those his tryfling tales, for infallible truthes? Againe, fith Salomon the verie mirrour it felfe of heavenly wifedome, being vfually accultomed (as the Hebrewes report) to dispute of trees and of herbes, from the Cedar of Libanon, to the verie Hy sope it selfe, and (which more is) of beastes, of fowles, of creeping things, and of fiftes (in the knowledge of all which there lieth hid from the world, much secret Philosophie for the admirable effecting of such admirable matters by meere naturall meanes.) If Salomon (Ifay) disputing these matters, hath left no one monument at all of any such admirable skill, throughout the whole scriptures recorded: what wight is fo fortifhly minded, as once to imagine that wife Salomon himselfe was the first inventour of anie such palpable fooleries: or, that he was the author of any fuch Magicall enchantments, and superftitious Exorcismes, as are fo iniuriouslie, or rather, so blasphemouslie fathered vpon him?

Exorci-

caufe,

How basely soeuer you esteeme of these meanes which Iosephus reportes: yet, what say you to that which good Tobie Tob.8.2.3.
declareth, concerning the perfume made with the sishes liver;
which expelled the dinell from out of Sarah the daughter of Raguel. That perfume (you know) it was only a created, and meere
naturall meanes: therefore, an onely created, and meere naturall
meanes, it hath, and may have in it, an actuall power, for the dispossessing of spirits and divels.

Physiologus.

The booke of Tobiah, it is not Canonicall, and therefore, not Hieron, in praauthenticall enough, to consince, or confirme any matter in con-log. Galeat. trouerfie. But, be it supposed Canonicall; yet thus then I an-Otho Casman. fwere the same. Namely, that the forenamed perfume, so made Angelograph. of the liner, it might lessen (in some sort) the present affliction: Quest. 10. though, not veterly expell the dinell his possession. For, that perfume, it might be some physicall meanes to drie up or correct fome bad disposition in Sarahs braine, arising naturally from the variable disposition of the moone it selfe, over moistning ber braine, and making it more apt for the present apprehending of fatan his entended afflictions. Which faide badde humour of bers, being by that meanes fomething alaied, the affliction withall, it would fomething abate: howbeit, viterly to expell the dinell bis possession, it could have no possible power at all. No, that Supernaturall action (if any such were) was supernaturally effected, by a supernaturall power in the Angell. Who taught not Tob.6.7. Tobiab by any force of that perfume to expell the dinell: but tolde him rather before, that fo foone as the perfume was kindled, the dinell should foorthwith be expelled. Not, that the perfume it felfe should effectively procure any such supernaturallaction: but be rather an apparant demonstration of the admirable effecting thereof. For, even as it is not vindoubtedly neceffarie that the mashing of my handes shoulde be an efficient cause of the moones ecclipse, though the moone it selfe, at the verictime of my washing be vindoubtedly ecclipsed : so, neither was it necessarie that the forenamed perfume, should effectively procure of it felfe, that felfefame supposed dispossession of fatan, howfoeuer fatan (at the verie instant it felfe) was truelie dispossessed. Sothen, the Angell he taught by that perfume what should then come to passe .. not rendring any one efficient

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Tob.8.3.

eies

cause, why it so came to passe. As also the verie text you alledge, ittelleth vs not, that the perfume expelled the power of the dinell: but, that it was rather the Angell himselfe who cast the dinell foorth, at the verie same time the perfume was kindled. Now then, what was it I pray you that expelled the dinel? the perfume which rose up from the liner? no, but the Angellibat bound him. And how did he binde him! by any effectuall meanes as Crist by pittle healed & of that perfume? No, but at the verie fame feafon the liner perfumed, the Angell he bound the dinell, in the otmost borders of Egypt. Gluing Tobiah that felfclame perfume as an infallible figne (but no effectuall cause at all) of Sarab her happie deliuerance. Thus then you plainely perceive, that, no created, or meere naturalimeanes, hath any efficient power of it felfe, for the actuall dispossessing of spirits and dinels.

Exercistes.

Welfir, howfocuer you may justly challenge the authority of Tobiah, for not being authenticall, I have one example from the canonicall scriptures, to confirme the infallible truth of that which I hold herein. Namely, that admirable action of Danid: who onely but placed with his harp, and the enil firit of the Lord departed from Saul. Howbeit, that harpe, and that playing of David thereon, were onely created, and meer natural meanes: therefore, some onely created, or meere naturall meanes, may haue in it naturally, an effectuall power for the dispossessing of firits and dinels.

I.Sam. 16.23.

Physiologus.

Apuleius.

In deed, if firits and dinels, had their peculier bodies naturally vnited vnto them, as Apuleius affirmeth: faying, that dinels are living creatures, constituted of airy bodies, of passible minds, and in time also eternall: then, there would be no inconvenience at all, to hold that firits and dinels (by a melodious found, or fome other fuch fensible meanes) might be altered in their allions, and expelled from men. For, the Platonists, they flatly affirme that dinels are a certeine meane, betweene the intellectuall spirits, who are of a pure spirituall substance: and between men, haning bodies constituted of the foure elements. Howbeit, because the facred feriptures, and catholike faith doe iointly auouch that sprits and divels are of an Angelical nature, and that (howfocuer by malice corrupted ) their naturall faculties doe still remaine absolute in them : we may consequently conclude. that

that therefore, no sensible matter, or corporall vertue is able of it selfe, directly, or indirectly to effect in them, any such action, they beeing properly of a spiritual substance. So that, the direct themselves, they cannot (by any such created or corporall meanes) be compelled to any thing: much lesse may they be violently expelled from their actual possessions in wen. Although yet, I dare not deny, but that (by a direct and supernatural power whether immediate, or mediate) they may be dispossessed, or driven from their hold.

Exorcistes.

But the very text it selfe doth plainely auouch, that, when 1.5am.16.23, David did play on his barpe: the enill spirit of the Lord departed from Saul.

Physiologus.

My answere is this. It is generally doubted, and, our selves do flatly deny, that Saul was ever essentially possest with either spirit or dinel. Howbeit, because you labour with tooth and naile, to produc the dispossessing of Demoniakes by an onely created or meere naturall meanes, and thereupon also, would threape vpon vs a supposed essentiall possession in Saul: go to, let it for arguments sake be granted (which will never be produed) that Saul in deed, was so possess as your selfe do happely imagine: what then infer you thereof:

## Exercistes.

Tinfer from thence, his vndoubted dispossession: and that alfo, by the onely bare meanes of a melodious instrument. For, 1.Sam.16.23.

Danid but plaid with bis harpe; and the enil spirit of the Lord departed from Saul.

Physiologus.

Howsoeuer your selfe may conceine of the matter, it is doubted of some, whether the enil spirit did ever depart from Saul: neither is any man bound to believe the same as a certeine truth. For, this is vidoubtedly true, that, a man may be alwaies actually possessed: and yet, not alwaies apprehend the violent, or actually possessed and yet, not alwaies apprehend the violent, or actuall outrage of satan. Besides that, if Saul had been dispossessed in deed; yet, that selfesame dispossession was effected, neither by the inherent holinesse of Danid himselse, nor, by any supposed helpe of his barpe. For, a meere created nature, it hath of it selfe, no possible power to expel the possession of spi-

The eight Dialogue.

ries or dinels: as was shewed before: no, that is onely an extra-

ordinary and supernaturall work of the Lord.

Exorcistes.

2. Sam. 16.23. Yea, but the text, it telleth vs plainely, that, when Dauid once handled his barpe: the enil spirit of the Lord departed from Saul.

Physiologus.

That is, the euill spirit, he shewed not his outragious force, as before in Saul. Vnderstanding thereby, that the torments of Saul (through the melodious sound of Dauids barpe) they might for the time be something abated: though the euill spirit it selfe (if any such there) was not veterly expelled from Saul himselfe, and thus much also affirmeth the text. Namely, that when Dauid did handle his barpe: king Saul mas refreshed or eased. Yea, and the servants also of Saul, they accordingly aduised him a little before, to procure to himselfe some excellent barper: that, when the euill spirit should vexe him, the said barper might play with his barpe. And wherefore I pray you: to expell the dinell? nay, but to ease the king for the present.

Exorcistes.

How should the king be eased at all: and, the spirit not expelled out of his bodie?

Physiologus.

Verie well I affure you. For, this we may boldly auouch, namely, that by meanes of a melodious found, or some other like fensible matter, fuch as are actually afflicted of Satan, they may have their afflictions, for some season abated: notwithstanding the actuall possession of Satan it selfe be not veterly expelled, and this also in a double respect. First, because the action of all actines, are enermore effectuall in a predisposed patient : in fuch a subject (I meane) as is proportionably appliable and fitted before, to the orderly apprehension of those selfesame intended actions. For, firits or dinels, they cannot effentially alter any one qualitie in a corporal matter, when, and fo oft as it pleafeth themselues: they onely may effect some such kinde of thing, by meanes of some corporall actives. And, for that selfefame confideration, when they would afflict any man with their actuall torments: they doe eftsoones respect the naturall disposition of some corporal matter, whereupon they may worke their

Philosophus, in 2 de anima. Actus actiuorum, sunt in patiente pr.edsfposito.

1.Sam.16.23.

I.Sam. 16.15.

16.

Iohannes de Bromyard,in Jumma prædiaat.E-7.II.

their intended effects. Knowing this by experience, that, in eue- In habentilus rie fuch matter as naturally bath in it, the felfesame naturall qualitates simiqualities: a transmutation of qualities may more easily be ef- fiat transmutafected by much. And, hereofalfo it is, that certaine Lunatike tio. persons are eftsoones verie strangely, and diversly afflicted at tome one time more then another; according to the variable disposition of the Moone it selfe, as was shewed before. Because the Moone being predominant ouer all moist bodies, and Plining, in anthe braine also of man, it being naturally more moist then any notat, lib, 2. part elfe: the faid braine is therefore more apt at one time, to cap. 19. part elle: the laid orame is therefore more ape at one thing, in Muscu'm, in receive the actions of Satan then it is at another, according to Math. 17.15. the variable dispositions of the Moone it selfe, being then more Beza, in effectuall in them. Euen as also we see by dayly experience, Math. 8, 16. that all hel fish in the feas, they are at the increase of the Moone, Aretus, in verie full : and, eftfoones againe, by the onely decrease there- Math. 8.16. of they become verie emptie. So furely, the dinell, he obter- Math. 17.15. ueth those selfesame seasons, wherein the bodies of men (being Hugo Card,in weake) are more subject to ficknesses: and, abuseth those times Math.4.24. to his pestilent purposes. And therefore, even as by the onely observation of meere naturall canses, the dinell he may aggrauate his actuall torments in men: fo furely (on the other fide) by the onely bare meanes of a melodious barmonie, or forme other fuch fensible matter, there may be procured in the bodies of men, fuch an apt disposition, as is leffe subject by much. to those the operations of Satan. And so, by consequence, those lefefame afflictions, or torments which were actually inflicted vponthem by Satan, they may verie well be abated or leffened : notwithstanding the dinell his actuall possession be not vtterly expelled.

Lycanthropus.

In what respect else may their said torments be abated?

Physiologis.

Secondly, this said mitigation of satan his actuall torments inflicted on men, it may very easily be effected also if we but consider aright as we ought: that, to the actuall afflicting of any, there is required in the patient, an apt apprehension of the Pet. Marryr, in intended affliction. For, even as delestation or pleasure, is none Indic.cap. 5. other thing els but the conumition of some convenient active, to Item, inloc.com. some convenient passive, with an apt apprehension of the present class. 3. tit. de delight, in so much, as where there is no such apprehension, there minimum.

Pythagoras.

is no delectation : fo furely, in affliction or heatineffe, which is the conjunction of some convenient affine, to some convenient puffine, there must needs be an apt apprehension of the objected affliction, otherwise, where such apprehension is wanting, there the affliction is no affliction at all. Whereupon it doth necessarily follow, that, even as that which diminisheth the apprehen &on, diminisheth also the affliction it selfe : so surely on the other fide, that which encreafeth the apprehension, it encreaseth also the delectation intended. But, a melodious found or musicall harmony, it draweth vnto it the minds attention, and therewithall, retracteth the same from the offered affliction. And so, by consequence it might very well leffen those torments which satan did actually inflict upon Saul, in as much as it drew the minds attention vnto it, and withdrew the fame (for that prefent) from any fuch apprehension of the torments inflicted : but, by no meanes in it felfe, the fame might vtterly expell the actual poffession of the first in Saul, if any fuch were.

Exorciftes.

If those torments actually inflicted by satan, might something be lessened: then might they also be totally remooned. For, seeing that fpirits and dinels (as your selfe doth affirme) are vnable, (at their owne pleasures ) to alter the effentiall qualities of any true natural matter to ferue their owne turne, but must doe it by meanes of some corporall actives: it followeth consequently, that they are also of themselves vnable to afflict any man actually, but, must do it by meanes of some such corporall actives as are able, very aptly to dispose the passive matter it selfe, to an apt apprehension of the afflictive action in the party possessed. And then, (according to your owne reason a little before) such a disposition (by corporall or sensible meanes) may eftsoones be wel procured in the body of man, as may make the same body become veterly vnapt for the present, to apprehendany the attuall torments of fatan. As for example, the difeafe called mania, which (as Damascene reports) is a perpetuall fury, very mightely disposed to an alienation of mind: and so by consequence, a disease very apt to the speedy apprehension of any Demoniacall tract. 4.cap. 17. affl. Etion enforced vponit. And yet notwithhanding, this faid Phil Barrough, Demoniacall peffion proceeding thence, as the fame may (by sensible meanes, and physicall medicines ) be mightely abated: so may it (in like manner) be thoroughly and perfuely cured, it

being

Damafcenus, Philosophus, in 4. Ethic.

Anicen.lib.3. de method, curandi lib.3. eap.27.

being ( asphysitions affirme ) an infirmity, efcloones very curable. But, the difeafe it felfe being perfitely cured, that former diffosition of the body ( which was naturally enclined to the speedy apprebension of those selfesame Demoniacall torments so anfiverable vnto it ) is in like manner remooned or flaied; and fo by consequence, the affine affliction of faran, it may be vtterly expelled from men, by an otter expelling before of the paffine disposition correspondent thereto in the party possessed. Now then, if a melodious harmony hath in it felfe an apparant efficacy, for the present appealing of passions and greefes of the mind, and for the timely procuring of prefent delights (as experience approoueth, and Angustine flatly affirmeth ) it follow- August. in 10. eth confequently, that, that felfefame melodious found, which confes. (by a fensible, or meere naturall quality ) did vndoubtedly alter the mental passions in Saul : the same might also quite change the minds inclination, fo farfoorth at the least, as that selfesame difposition which was naturally inclineable before, to the speedy apprehension of satan his active affliction was veterly removued, and thereby also, the foresaid affliction it was throughly and perfitely cured.

Physiologus.

Wel fir. Thus much first, you do fully confesse in your anfwere : namely, that, by a melodious found, or fome fensible meanes, there may wel be procured in the bodies, & bumours of men, fuch an apt diffosition, as the torments attually inflicted by fatan, may undoubtedly be abated, or lessened. Howbeit, from thence also, you would further inferre: that therefore, those the faid torments actually inflicted by Satan, they may in like manner, be rotally expelled. The reason of which your said inference, is vadoubtedly this. Namely, for that, by an veter remooning of the passine disposition apprehending those terments inflicted: the active operation of Satan, is likewise veterly remooued. And fo, when the dinell (to our feeming) afflicteth no more : we must then be perswaded, that the enill firit, is undoubtedly departed from thence, and the partie possessed is quite delinered. This (I suppose) is the verie summe of your inference: and the reason also it selfe, wherewith you would mannage the matter.

Exercistes.

Yea fir, it is wholie the fame.

Then, this I must tell you for truth; that your assertion it is too too absurde, and grounded altogither, vpon phantasticall and idle conceits. For, first you imagine there can be no attnall possessions at all: vnlesse some natural disposition, or passion at least, do offer before hand a free passage thereto. This ( I affure you) is otterly votrue, as may plainly appeare in the perfon of Saul himselfe, of whom we entreate. For (he in all perfection of nature ) excelled his brethren by much; or any man else in that age. He being a goodly young man, and faire, so as among all the children of Israell, there was none more goodly then Saul: being also from the shoulders upward much higher then any any in Ifraell. Thus then you fee, there was no fuch redundancie of humors, nor no other fuch naturall defects in Sauls confirmio, as might make him the more naturally disposed to the 1.Sam.16.14. focedie apprehension of any those actuall afflictions which far an inflicted upon him. And yet notwithstanding all this, the text, it telleth vs plainely, that the fpirit of the Lord departed from Saul: and an enill fpirit was fent from the Lord, to vexe him withall. Secondly, you doe no leffe fondly imagine againe, that, the dinell he is quite gone and departed : when he doth Math. 12.29. not apparantly and actually afflict the possessed. The vntruth of Luc 11. 21.26. this idle conceite, we neede not discouer at all: it being more apparantly euident, then the Sunne-shine at mid-day. For the divell, eftloones he llippeth afide according to sensuall appearance: when yet (in deed and in truth) he still continueth his actuallresidence. Yea, this your idle conceit, as it fighteth directly with the faith of those Scriptures, which affirme an actuall afflicting but by times, and by turnes: fo doth it cracke the whole credit of that your fallie supposed possession in the in the diffusition young man at Mabgnitton, who (as your owne selfe confesseth, and many others can tellifie) was onely afflicted by fittes, and but at fenerall feafons. Thirdly, you do as fondly imagine, that the parties (howfoeuer poffeffed of fatan, ) they are neuer allu-

ally afflicted, vnleffe there be naturally in them before, a paf-

fine diffosition, for the timely apprehension of the intended actu-

all possession: which is every way more false and vntrue, then any of your other conceits. Because, neither the actuall poffeffion, nor the actuall affliction do necessarily proceed from any affection, or disposition in nature, or from any the absolute power

Math. 17.15. Marc.9.18.21. Luc. 9.38.42. See M. Dorels breife Narrat. of William Aldred, the 5.deponent. See M. Dorels Apologie,in

pag.31.

I.Sam.9.2.

of the disell: but, from the onely provident appointment, the lohannes King, powerfull permission, and predominant purpose of the onely in Ionath. omnipotent God. Who is ergon suregos, that is, a free, and eggov ouvegos. effectuall worker: in the workes of all sorts of workers. Common-communitàr lic, and indifferently (I confesse) an author, in a more com-author fateor: mon, and more ample signification: howbeit, a fauourer on-sed, non niss boly of good, and a director of all actions what soeuer, to the good nissurer. of his children, and glorie of his name. As more plainly appeared to the person of sob: whom the distill no further afflict, then the Lord had appointed. By all that which is spoken, it is therefore verie apparant, that (notwithstanding anie thing hitherto heard) the actuall affliction of Saul it suight something be lessened: though the actuall possession of satan (if anie such there) was still continued.

#### Exercistes.

Well fir: I argue it further thus. If a melodious found may effectually procure fuch an apt disposition in the minde of a man as may make it more able to receive and recover afresh, some supernaturall gift, being loft before : then may it much more procure such an apt disposition in the body of man, as may even veterly disable the fame from the speedie apprehension of any such naturall affliction, as is naturally inflicted by faran. But, the first is undoubtedly true, as appeereth in Elifha the man of God, who, onely by bearing a melodious harmonic, 2. King 3.15. recovered foorthwith, the supernaturall gift of prophesie : and therefore allo, the other (in like manner) is apparently euident. For, an active verine, having an abilitie in that which virtue active. is greater: it bath much more abilitie in that which is leffe. Yea, que potest in and this also verie fitly accordeth with the text it felfe, which mains: potest telleth vs plainely : that when David but handled his barpe, I Sam. 16.16. the emill spirit departed foorthwith from Saul.

Physiologus.

Howfoeuer your antecedent befitteth your bumour, the fame I affure you is vtterly vntrue. For first, the prophet Elista, Tremeliu, in 2. he had not vtterly lost the supernaturall gift of prophesie, as your Reg. cap. 3. versfelse verie falslie and fondly imagine: howfoeuer, being som- 15. mota. 10. thing disquieted in minde (by reason of the wicked kings presence) he perceived himselse vinapt for the present, to any such 2. King. 4.24. sprituall enterpize. And, for that onely respect, he purposely required that some cunning musicion (by playing and singing before

The eight Dialogue.

before him) might quiet his troubled minde, and quicken his dul-

Virtus creata. ad actus, aut habitus (upernaturales; se non extendit.

AT MENTOS.

led firits: for his better enabling afresh, to that so facred, and so blessed a busines. Againe, if the Prophet (as you fallie affirme) had even otterly lost (indeed ) that selfesame supernaturall gift: then furely, the fensible found of a melodious harmomie, had beene vtterly vnable of it felfe to reconer the fame. Because, a created vertue, (such as that musicall harmonie was) it could not effectually extend it selfe to the timely apprehension of any such supernaturall action, or habite, as prophesying is. Onely, it might be some meanes to revine, and to quicken the appaled firits of the prophet Elifha, for the better preparing of him to that action : but, againe to recover that supernaturall gift of prophesie (being veterly loft)it had beene veterly vnable. Notwithstanstanding all this, let vs admit your antecedent for currant, which will neuer be prooued fo : yet, your confequent, or inference enforced from thence, is too too weakely confirmed by the rule you alledge. Telling vs incofiderately, that any actine vertue, having an abilitie in that which is greater : it hath an abilitie also in that which is leffe. This rule (I affure you) it concludes not your cause, no, it commeth short thereof by manie degrees: in as much as the same is not uninerfally true, but holdeth onely in things essentially subordinate in one and the selfe-Same kinde, and not elfe. For, this is no good consequent: A man isable to beget a man: therefore, he is also able to beget an affe. Neither is there any fequell in this. A man is able to carrie a great stone : therefore, he isable alfo to carrie a great fire. Thus then, you may plainely perceive by all the premisfes, that, the actuall affliction in Saul, it might fomething be leffened: though yet, the actuall possession of satan, ( if any such there) was fill continued. And therefore, this the example of

any created, fensible, or meere naturall meanes whatfoever. Exorcistes.

Well fir? how lightlie soeuer you esteeme of these matters, it is vindoubtedly true, that, my felfe dispossessed the youngman at Mahgnitton: yea, and this, onely by meanes.

Saul (who was eafed a time, by Danid his handling the harpe) it concludeth no absolute dispossessing of firits and dinels, by

Physiologus.

By what meanes I befeech you?

Euen, by the onely meanes of fasting and praier. Phy fologus.

But, whether was it done by your fasting alone, or by your praier alone : or, by your fasting and praier togither?

Not by any meanes of either alone: but by a mutuall concurring of both, in that felfefame action.

Physiologus.

· Put case you had attempted the worke by your praier alone: what then I woulde your endeuour therein have beene voide:

Exorciftes.

Yea no doubt. For, by that extraordinary exercise of fafling my praier it became the more forcible : and, my fpirit was made the more powerfull in the timely performance of that admirable enterprise.

Physiologus.

Sothen, the whole efficacy of that felfefame attion ( as your speech doth import) it depended especially, and onely vpon the extraordinary exercise of your fasting alone: as vpon that which gave a power to your praier, and which made your forit the more apt to that enterprise. O absurd, and sencelesse opinion? This fauoureth very shrewdly of the Montanifts errour, who did attribute fo much to their voluntary exercise of fafing and praier:as (for that felfesame respect ) they invented, Energanelas. their adusting, and drying vp diets, for the more forcible ef- Hieronimus. fecting of those ther fondly affected fooleries. And were there- Eufeb hist.ecfore, very fitly termed, temperate & continent perfons. So furely, clef.lib.s. cap. 18 your felfe at this prefent, in this your pretended difossession synegritu. of firits and Dinels, you make your extraordinarie exercise of fasting, the onely efficient cause of that selfesame supposed dispossession of the dinell at Mahgnitton. For first you dispossest hun forfooth, by the onely meanes of fasting and prayer. But, your prayer (you fay ) it became the more forcible, and your firis was made the more apt, by the extraordinarie exercise of your fasting it selfe: therefore, the extraordinarie exercise of your faid fasting it felfe, was the onely efficient cause of that felfelame Quiequid efficil supposed action. For, what soener doth make another thing to be tale : idipsum such as it is: that same thing no doubt, is much more so it owne selfe. est magin tale,

lish suggestions.

But, your extraordinarie exercise of fasting, it made your prayer more powerfull, and your fprit more apt for that felfesame difossessing of Satan : therefore, your faid extraordinarie exercile of fasting, it was the onely efficient cause of that selfesame dispossessing of Saran. This, not onely mannageth much, the Montanists errors (as was thewed before) but (which more is) it doth verie shrewdly support the superstitious and Popish opinions of fasting. Who, not onely repole to much fried holines in the voluntarie vlage thereof; but, make it withall, verie fatiffattorie for finne, and propitiatorie, for the filly poore foules departed to purgatorie. Whereas, the fame is onely a meere bumane exercise: not having in it owne selfe, any sanctitie, or bolines at all. Befides all this : that which you fay is too to abfurd. For, loc.com. class. if the onely exercise of fasting , be made an effectuall meanes eap. 10. felt, 23. for dispossessing the dinell: then may the fame (in like manner) be made alfo, an effectuall meanes, for the effectual fuppretfing of all those actuall sinnes whatsoever, which the dinettinggests into men. Because, an active vertue, which hath an abilitie in that which is greater, it hath an abilitie also in that which is leffe : that leffe especially, being effentially subordinate in one and the felfefame kinde, as are the actuall finnes ( fuggefted by Satan) to Satan himselfe. And so by consequence, any other creature elle (onely but abstayning a time as you did, from meates and drinkes) it may also be grade an effectuall meanes to disposses the divell himselfe, and withall, to suppresse his divel-

Hieron, epist. ad Demetriad. tom. I. Gratian. q. 14. cap. 2. Anima. Sentent.in 4. Pet, Martyr,

Exorcistes.

Nay fir, I make not my exercise of fasting, the efficient cause of that felfesame admirable action: but, an affiftent rather, in the fruitfull performance of that forcible prayer, which forced the dinell to depart. Not, that my faid prayer had beene unfruitfull, without some such speciall affistance of fasting ioned therewith: but for that ( the flesh being thereby tamed the better) my fpirit more feruently performed that felfesame prayer, which then, and there, difoffeffed the dinell.

Physiologus.

Why were youthen fo fond to affirme at the first, that (without the iont exercise of fasting and prayer together) your prayer it felfe had beene vtterly frustrate, concerning especiallie that speciall action. Wellthen; let vs proceed. It was The eight Dialogue.

250 not your exxercise of fasting then ; but, your forcible prayer that forced the dinell to depart. But tell me I pray you, do you not efteeme of that felfefame attuall poffeffion, as of an extraordinarie, and a meere supernaturall matter?

Exorcistes.

Yes fir, I dare flatly affirme that the same was entirely and wholie, a meere supernaturall matter. For had the same beene anie way naturall, it should then have proceeded from some fuch naturall causes, or wanter in the partie himselfe; as might have beene otherwaies cured by physicall helpes, and meere naturall meanes. Whereas this the actuall possession in the youngman there, it had (as Phylicions affirme ) somewhat Dinine, or Buord. Supernaturall, the same also incurable by any bumane or ordina- See M. Darele rie skill : and, which could not otherwaies be possible cured, Narration, but, by the onely ordinarie meanes of fasting and praier. fol.5.pag.2. Phyfiologus.

I like well your plainenes. But, tell me yet farther I praie you, whether your faid action of fasting and praier, for that difpossessing of Satan: was any other thing else, but a created or

meere naturall action?

Exercistes.

Nay furely fir, that felfesame action (as it proceeded from me, and was simplie performed by me ) it was no other thing else but a meere naturall action. For how coulde I possiblie practise any uncreated, or supernaturall action : being my felfe but a created or meere naturall agent?

Thy stologus.

Yea, but the effett which followed of that your saide naturall action, I meane, that extraordinarie dispossession of fatan, it was vndoubtedly ( if any at all) a supernaturall effect: and so, you abfurdly conclude, that, an onely created, or meere naturall eaufe,it may eftloones effett fome supernaturall actions.

Exorcistes.

Do make of the matter what pleafeth your felfe, very certaine I am, that my prayer alone did effectually drive foorth the dinell.

Physiologus.

Well, be it supposed your verie prayer alone, did effectually drive foorth the divell, as you verie fondly imagine : wherein (I befeech you ) confilted the efficacie, & force of your prayer?

260

Whether in found, or in voice, or in wordes? If onely in found, why might not then atabret, or drume, have also effected, that felfelame admirable action: feeing, as fhrill, and as foreible a found might have proceeded from them, as could possible proceed from your felfe? Againe, if onely in voice, why might not alon, a bull, or a beare have effected the enterprize : fith they had beene able, more terriblie to have roared, bellowed, or braved foorth their voices abroad, then you your own felfe ? Briefly, if neither in found nor in voice, but onely in words, why might not then, some pratting Parrat have driven foorth that dinell: fith fhee also might well have beene taught to prattle foorthwords, if onely bare wordes would have borne out the bufines? But perhaps you would have vs imagine, that, the efficacie of your prayer did onely confift in the wordes of a man: then must we withal, be thus much perswaded at least, namely, that the verie bare wordes of a mortall man, albeit they vanish in the aire as they are vttered foorth : yet have they in themselves, such a secret force as is able to drine foorth a dinell: Oh, heere is doughtie good stuffe; if the world were once quicke.

#### Exorcistes.

You are highly to blame in blazing abroad as you doe, such sharpe Satyricall quippes, and gyrding taunts, against my admirable action, wrought at Mahgnitton. For (by disgracing that woonderfull worke of the Lord) the holie exercise of fasting and praier, is shamefully scorned, and brought into publike disgrace.

See M Darels Narration, fol.6.pag.1.

Physiologus.

Ineither diffrace the boly actions of God, nor scorne at any bis facred ordinances: no, I more truely esteeme, and more sincerely reverence the boly exercise of fasting & praier, then you do your selfe by much. For, whereas I onely approoue of the power and prastise thereof according to truth: your selfe (by prophaning the same in such fally supposed actions) do make the bolie exercise of fasting and praier to be shamefully scorned of atheistes, derided of papists, yea, and very shrewdly to be sufpected with meakelings. So that, you your owne selfe (by these your disordered dealings) do rather bring that boly ordinance of God, into publique disgrace.

Exor-

Exorcistes.

Do I bring praier and fasting into publique disgrace; when I vie them onely in driving foorth divels?

Why man, you confesse them but meere naturall assions, as they were performed by your selfe: and, you have heard it sufficiently prooued before, that, no creased or meere naturall power, may possibly extend it selfe to any such supernaturall actions, as is the extraordinary expelling of spirits and divels. And therefore (by abusing the holy exercise of praier and fassing about such fally supposed possessions of divels) what do you therein (in effect) but bring them directly into publique difgrace; as I told you before.

Exorcistes.

What you told me before it makes no matter: I, both know what I did, and what was my purpose in dooing the same.

Physiologus.

In deed, it should seeme you propounded to your selfe some speciall purpose, flat opposite to the holy ordinance of God: and thereupon hath sollowed so bad an effect.

Exorcistes.

Why fir, hath not the Lord established praier and fasting, See M. Darels as an ordinary perpetuall meanes for the powerfull expelling Apologie, in of spirits and divels By vsing the same therefore (as I did) in pag. 32. that admirable action: I walked therein according to the boly ordinance of God.

Orthodoxus.

I may by no meanes, any longer endure your palpable vntruthes: or rather most blash hemous speeches. For, where hath the Lord established praier and fasting as an extraordinary perpetual meanes, for the powerfull expelling of spirits and dinels?

Exorcistes.

Euen in the seauenteene of Mathem, and ninth of Marke; Math. 17.21. where he telleth vs plainely, that this kind goeth not foorth, Marc. 939. or can by no other meanes else be cast out, but by praier and sa-See M. Darels Sting.

Orthodoxus.

What conclude you from thence :

See.M.Darels
Apologie,
pag.32.

This I conclude, and very confidently hold: namely, that (one beeing possessed) praier and fasting is to be vied for the casting out of satan: as a meaner appointed of God to that speciallend.

Orthodoxus.

Do you hold that in good earnest?

Exorciftes.

See M. Darels

Apologie,
pag.32.

Yea, in very good earnest. And, this I doubt not, but I am able to prooue by the holy scriptures; and further to confirme the same, by the testimony, of ancient, and late writers, by the practise also of the primitive church in all ages, and the good successe thereof.

Orthodoxus.

Then will I be bound, for one twelve moneths space, to keepe your kine for nothing. Howbeit, because this point will crave a long discourse, and I feele my selfe somewhat weary with sitting; let vs, go walke a turne or two in my parlour. And having revived our spirits by the singing of psalmes: returne againe to our purpose.

Physiologue.

I for my owne part, like well of your motion.

Lycanthropus.

The fame I dare fay for all the reft.

Orthodoxus.

Arife then, and let vs depart.

The end of the eight Dialogue.



# The ninth Dialogue.

THE ARGUMENT.

Whether Praier and fasting, be established by Christ, as a perpetuallordinarie meanes, for the powerfull expelling of diuels? Whether the power therein, be a vocal, or a personall power? Or, whether a true instifying faith (apprehending some supernaturall power of God) doth effect that worke?

# The speakers names.

PHILOLOGYS.
LYCANTHROPVS.
PNEVMATOMACHYS.
PROPERTY OF THE PROP

#### Orthodoxu.

B Lessed be the name of our God for these sweete recreations: oh, how they comfort the soule, and refresh the bodie. Surely, our crazie bodies, they would soone be infeebled, were they not daily supported by such sanctissed props:
yea, and our soules also, they would languish everie hower,
were they not estsoones comforted by such gracious refreshings from God.

Physiologus.

It is vndoubtedly fo as you faie: and therefore, how highly are we bound to extoll his mercifull kindnes?

Orthodoxus.

Verie true. But come Exorcistes, let vs loose no time. Hath Christ established prayer and fasting, for the perpetuall expelling of spirits and dinels?

Exorcistes.

There is no doubt at all to be made of that matter.

Orthodoxus.

I am doubtfull thereof I assure you: neither will you be able (I feare) to cleere me of that doubt, so long as I have breath in my bodie. For, this I must tell you for certeine, that if praier and fasting be perpetually appointed by Christ, for the powerfull expelling of spirits and dinels: then must we see that the powerful expelling of spirits and dinels: then must we

264 The ninth Dialogue.
necessarilie esteeme thereof, as of an holy established or dinance, for that selfesame purpose.

Exorcistes.

See M. Darels
Apologie,
pag.32.

Yea, no doubt, it is an holie established ordinance, for that verie same purpose.

Orthodoxus.

If it be an holie ordinance, perpetually establish by Christ, as you beare vs in hand: then hath it also an apparant commandement appertaining voto it, for the authentical approbation of such a perpetual establishment: &, it hath also some certaine Canons and rules, concerning our orderly directions therein. But, no such commandement or canon is any where extant in all the Scriptures: therefore, prair and fasting is no perpetuall ordinance establish by Christ, to any such special purpose.

Exorciftes.

I vnderstand not your argument; it is so obscurely, and so intricately propounded vnto vs.

Orthodoxus.

It is apparant enough, if you were not wilfully blinde: howbeit, I will repeate, and propound it more cleerely thus. If praier and fasting be such an established ordinance, then that establishment is apparantly express in the Scriptures: but the latter is false; therefore also the first.

Exorcistes.

Math.17.21. Marc.9.39. See M.Darels Narration, fol.5 pag. 2. Why fir? hath not our Sauiour himselfe put downe an expresse commandement, for the perpetual establishment of such an ordinance: where he telleth vs plainely, that this kind goeth not foorth but by prayer and fasting? What may be more cleere then this?

Orthodoxus.

Do you call this a cleere commandement, for the perpetuall establishment of such an ordinance?

Exorcistes.

What may be more cleere?

Orthodoxus.

You do herein, too to fondly bewray your groffe ignorance: and make cleere to the world, your want of indgement, concerning the purpose of Christ in that place. Which was onely to make knowne the accidentall impediment, in that selfe-same action: and, not to put downe any essentiall commande-

ment

ment concerning the supposed perpermitie of any fuch facred ordinance, as your felfe do imagine. For, what manner of argument is this that you make ? This kind goet b not foorth but by Math. 17.21. praier and fasting : therefore, from hencefoorth (faith Christ) Marc.9.39. I do solemnly establish prayer and fasting, as a perpetuall ordidinance, for the powerfull expelling of spirits and dinels for euer. This followeth faire and farre of from the purpose you aime at.

Againe, if the holy ghoft in that place, had either expresty, or implicatively entended to put downe a commaundement for the perpetuall establishment of any fuch falfly supposed ordinance: then furely, it is not to be doubted at all, but that (in a matter especially of such facred importance ) he would never have left vs at randome, to deale therein as feemed good to our felues, but (in some other place else at the least) he would have inferted fuch certeine canons and rules as should more fully have ferued for our orderly direction and guidance therein. Howbeit, neither in the epistle to the Romanes or Corinthians, Rom. 12.6. 6. neither yet, in any of those to Timothy or Titus ( where all 1.Cor.12.28. church offices and officers are bandled at lage ) doth he give any Tisinal one rule at all, concerning the orderly practife of this your falfly supposed perpetuall ordinance: and therefore, the same is no such ordinance established by Christ.

Besides that, the apostle Peter, having purposely laid open 1. Pet. 5.8.9. the perpetuall vagaries of fatan to kill and denour, he maketh no mention at all of pracer and fufting, but onely of a ftrong faith to resist him withall. As also, the apostle Paul displaying pur- Eph. 6. 11.12. posely the compleate armour of christians against the power of the dinel whatfoeuer : he speakes not a word of praier and fasting, for the timely withstanding of any his fiery darts. So then, fith (in all the canonicall scriptures ) there is neither commaundement nor canon for the timely fortification of any fuch new-found ordinance: I wonder you blush not, to braue out the matter (as hitherto you have done) by pretending the authority of feriptures, the testimony of fathers old and new, the practife of the D. Apolog. church in every age, yea, and the good successe thereof, to man-Pag-32. nage the matter it felfe.

Expreistes.

I could prooue the same, in such fort as I say.

D. Apolog. pag.32.

Orthodoxu

You could fo I confesse; if you had wherewithall to doe it: but, this lingring delay in dooing the work, doth notably declare you a non proficient, or make your penury that way to apparant at least. For, it is full two yeeres, fince that your thrafenicall vaunt was vented foorth : whereas hetherto you have not fet any one of those your brauing buge barrels abroach, to give vs fo much as a tast of your further floare. And therefore, it cannot possibly be, but that, either you are drawen dry of your proofes before you begin the banker : of that they doe at the least barere in calamo, cleane fo close to your pen, as all the power you have, is vecerly vnable to procure their publike paffage. Well fir, whatfoeuer be the want, we will (inspeciallfauour) attend with patience, your more convenient leyfure, for the expected performance of that your bumbasted and brauing abilitie, concerning the irrefragable confirmation of this your imagined ordinance. In the meane time we thinke it good to give you an inckling of some one or two of the later writers, whose indgements are opposite to that which you tellvs.

Foh. Caluin.in Math. 17.21.

First, Caluin voon those selfesame scriptures, he telleth vs thus. Whereas Christ imputeth their not prenailing against that divell, to some mant of faith in his owne disciples: he teacheth vs plainely, to ascribe the whole efficacie of enerie such miraculous action, to the power of faith, and not to our prayer and failing. Shewing vs therein, how ridiculously the Papists have constituted their actuall fasting alone, as an effectuall counterpoyson for the powerfull expelling of Spirits and Diuels. Thus far Caluin.

Henr. Bullinger

In like manner, Bullinger vpon the felfesame place, he wriin Math. 17-21 teth thus. These words they are anagogecally, or ascendingly transferred from that inferiour, to a superior consideration, or, from that one perticular, to an universalitie, thus. The Lord (you fee) he bath delinered this one Demoniak, or he bath expelled this one diuell: doubt you not therefore of his further power, for the timely subduing of the whole kingdome of Satan. He saith not thus, the Lord by his immediate power hath driven out this one divel from the child: and therefore, all firits and dinels, shall from hencefoorth, be immediately expelled by prayer and fasting, thereby prescribing a perpetual Canon to Exorcists: no, he entended not any fuch matter at all. For, this kinde (faith Christ) it goeth not foorth but by prayer and fasting. Therein, verie couertly

nertly deducing his speech from that one particular president, to all manner of arts, impurities, and tentations of Satan what so euer: and not to a perpetual establishment of any such fally supposed ordinance, for the powerful expelling of spirits, by prayer and fasting, as your selfe doth falsely and fondly imagine.

Exorcistes.

Well, yet for all this, our Sauiour Christ doth vindoubtedly see Rhemishteinfinuate some secret force to fasting and praier, for the power-sament in
full expelling of spirits and dinels, even in those selfesame Math. 17.21.
words expressed before: otherwise, he would never have so
precisely put them downe in that place. And therefore, the
Church from age to age, in their severall Exorcismes, and we
also at Mahgnitton, have delt according to the sacred Scriptures; in practising praier and fasting for the expelling of dinels: because (besides that morke of faith, which Calain and Bullinger noteth) these also (in that place) are jointly required
by Christ.

Orthodoxus.

Is this a good argument? Christ (by occasion) doth mention fasting and praier in that place: therefore, he establisheth exorcizings by praier and fasting, as a perpetuall ordinance for the Church to observe. This lessifical iest was fitly and fullic sweet othe answered by an excellent Dostor thus. The popish church (and Rhem.sesta-you also your selves) have to grotly abused the ignorant peo-ment, Math. ple, in making them believe you can cast foorth divels: 17.21.sest.7. whereas you have no such power at all. Neither can you by all your praiers and fastings, consure out one vncleane spirit from a man: vnlesse you have first (like forcerers and witches) consured them in.

Exercistes.

Let it be a *lefuiticall iest*, or whatfoeuer you pleafe, I make no doubt, but that praier and fasting is an ordinance perpetually established by Christ: for the powerfull expelling of dinels.

Orthodoxus.

Be it even so as you saie. But, do tell me withall I pray you, whether our Saviour Christ hath establishe the same as an ordinance generally for all to undergoe: or, whether he hath onely imposed the dispatch thereof, upon some certaine speciall persons?

Exor-

See.M. Darels Marration, fol. I. pag. I. See M. Darels Apologie, P42.31.32.

Exorcistes. Ihold it an ordinance belonging indifferently to all, both men and women. Yea, and I am fully perswaded that the faithfull praiers of the partie and his friends, might well have preuailed with God in this cafe, though no one preacher at all had beene present: as in the dispossession of Thomas Darling was verie apparant.

Orthodoxus.

If praier and fasting (for the powerfull expelling of dinels) be an ordinance belonging to all (as you fay ) then, the undergoing thereof, is also a dutie appertaining to all: and so, the partie at Mahgnitton, as also his parents they failed greatly in doing their dutie that way.

Exorcistes.

I make no question of that.

Orthodoxus.

Veriewell. But, what warrant had you to undertake the timely discharge of other mens duties, in a matter especially of such weightie importance, and so neerely cocerning themfelues? you are not of this minde I hope, namely, that it is fufficient for men to discharge their duties, either by themselves, or by others? Neither yet that your felfe is a fecond Atlas, appointed by God to vndergoe the whole waight of enerie mans dutie : or that you are able to accomplish at full, any fuch fupposed workes of supererogation, as may fullie suffice for the timely dispatch of your owne, and other mens duties?

Exorcistes. No furely, I am free from either of both the opinions.

Orthodoxus.

How then comes it to passe, that your selfe durst so boldly aduenture upon the discharge of that dutie, which (as you affirme ) did properly appertaine to the partte himselfe, and his parents togither: or why did you not rather aduse and exhort them to the timely dispatch of the felte fame dutie, which (you fay) appertained in dutie vnto them? Is not this the practife of a Polypragmaticall mate: yea, and to become a busie bodie in other mens matters?

Exorcistes.

Nay fir, your collections they are ouer frict, and, your cenfures to tharpe concerning my former speeches. For, albeit, I

Per fe, aut per alios.

did and doe Hatly affirme, that praier and fasting (forthe power erfull expelling of firits and dinels) is (in deede )a general dus ty belonging to all the church : yet, I doubt not, but, that the fame notwithflanding doth more freeially apperteine to pieachers, and pastours. For, even as all men are generally bound to Math. 7.6. prayoned God for their forgiueneffe of finnes, and yet, that ge- Luc. 11.4. nerall duery, it doth not exclude the ministers or preachers from All. 8.22. praying publiquely, for the remission of finnes in all : fo furely, Aft. 8.24. albeit that praier and fasting ( for the powerfull expelling of firms and divels ) be a generall dwery enjoined generally to all the whole church, yet, that generall duety, it doth not hinder at all, but that the ministers also, they may and must more fecially vndergoe fuch a duety for others, fo oft as they perceive those others to carelesse in discharging that duety themfelues.

Orthodoxus.

Very true. But ministers, whenfoeuer they put vp their publique praiers to God for luch publique remission of sinnes, they do not that work, by reason of the onely generall duety, which generally belongeth to every christian : but rather, in regard of their peculiar calling, and by vertue of a ministerial function, more especially imposed upon them, beeing therein appointed by God, the publique month of that publique affembly. And Exod. 4.15.16. therefore, doe tel me directly, whether you enterprifed that action, onely as a common christian : or rather, as a publique miwister appointed of God =

Exorcistes.

I vndertooke the whole work (I confesse ) as a publique mi- See M. Darels mister of God. For, Iboth praced, and preached publiquely : yea, Narration, in and that also, before such a publique auditory, as (by my speciall, of william Aland onely directions) was foreappointed, prepared, and pur- dred, the s. die posely assembled together, in a publique participation of that ponent, fol. 8. felfefame intended action. pag.7.

Orthodoxiu.

Be it even fo. But, tel me in what fort you effected the work: whether, as an ordinary; or extraordinary minister? Exorcistes.

Euen onely as an ordinary minister of lefus Christ. Orthodoxus.

Why fir ? were you called, and fully established an ordinary minister

The ninth Dialogue. minister at Mahgnitton; or everyou underrooke that entererfull expelling of firms and awirly before a prilecon

Exorciftes. Sugar sally of on the balence

No fir. I had there no ministerial calling in any respect.

Orthodoxus.

Then (by your owne confession) you could be no ordinary minister at Mabgnitton, if any at all. And therefore, how durft you so boldly aduenture, to thrust your sickle into another mans barnest? My meaning is this. How could you so desperately undertake fuch an extraordinary work in another mans charge, you beeing not fo much as an ordinary minister, nor haujng obtained before, forme ordinary allowance thereunto at the least? Is this the approoned practife of that wel-ordered discipline, whereofyour felfe, and some others so highly esteeme ? Or, must we (in any case ) account that a wel-ordered ecclesiasticall gouernement, which mannageth fuch an vnwarrantable foisting in of monstrous disorders into the church of Christ : And, which more is, doth fet open a doore to fuch shamefull confuson, and dareth printledge any ( how irregular foeuer ) after fuch peremptorie and popelike manner to intrude himselfe into another mans ordinary charge: without fome ordinary allowance at leaft, to any fo waightie a worke? For, beit supposed, that (by reafon of the partie, and his parents long negligence) the timely difatch of that felfesame bufines, did crave some publike affiflance, and must therefore, be foorthwith transferred to the minister his publike calling: how comes it to paste, that their owne Minister himselfe ( whom such a worke more especially concerned) did not (in all duetie) vndertake the whole conuay of that busines? Or, if your selfe, and some others had espied him to flothfull therein, why did you not (by some confiforiall proceeding) connent him before you, connince his faid flackeneffe; aduise and direct him in the orderly dispatch of that matter: rather, then thus disorderedly to rush headlong vpon it your felfe ? Yea, and (which more is ) how could you (in conscience) affure your selfe of any other then the seanen sonnes

All. 19. 15.16. of Scenabs successe: having neither calling, norword, norwarrant, nor example, nor authentical allowance thereto?

Exorcistes.

In deed fir, I earnestly exhorted the Minister there, to vndertake the action bimfelfe, for that it belonged more especial-

Gen. 4.4. 2ndg.17.5.6. Numb. 16,18. 1.Chr.13. 9.10.

Act ,5.36.37.

21113

Rom. 12.6. Heb.5.4.

AET.20,28. 1.Pet.5.2.

I.Tim.5.19.

lie

Acoreo him : Acorbert; the main he was higheilie ufraided aduenture vpon it, because he was vtterly vnexperiencedin fuel kinde of matters.

waspraire . wxoboderOv ! thomlocarrperfor-

Would you beare vs in hand, that, fo reverend a man would M. Aldredge take vpon him a Ministerial function, being verie able, but maifter of Arts mightily afraid, to adventure upon the dutiful discharge there- authorized of, in a matter especially, of such waightie importance ? Or, preacher. must we imagine (for fauing your credit) that the preacher at Mabgnitton ( a man ofthirtie yeeres standing there at the least) should be veterly unexperienced in the orderly performance of praier and fasting?

Befides all this, if praier and fasting (by whomsoever performed) is (as you fay) an undoubted true meanes appointed of See M. Darels God, for the powerfull expelling of firits and dinels : howe Narration, in comes it to paffe that wafter Haies, mafter Ebins and others the depositions (performing that meanes) could not possible effect the cure, of Thomas Haies, fol.7.

they being Ministers as much or more then your felfe.

Moreover, fith mafter Aldredg the Minister there, might See Narration, (with better affurance) expect from the Lord a bleffing upon ibid.pag.2. those bis owne labours, then your selfe by much : howe is it (I praie you) that he was vnable to drive out the dinell, he practifing alfo the felfefame meanes at fundrie times.

Againe, what hindred the drining out of that dinell the See the Name night before : when your owne felfe ( with forne others ) fo tion in William Aldred his de-

folemnely performed the appointed meanes?

Yea, and (which more is) what might be the cause (Ibe-positions, fol. 8. feech you ) that mafter Coldwicke, a preacher also in that felfesame action when the dinell was expelled, who praied, and preached (in his course) before your selfe: could not yet have the happe (with all the cunning he had) to coniure or cast out that perilous dinell? If praier and fasting be able to doe it, by whomsoeuer effected: I woonder (Lasture you ) that so manie good men (notwithstanding they praied and fasted at fundrie times) fhould never have the good happe to bit on the matter, and that it must light so inft in your lot, to frike the Popiniay dead, and to do it your felfe?

See M. Darel

and decision

Why shoulde you woonder at all: fish the verie bower it fol 8 pag. 2. felfe

The ninth Dialogne. 273 felfe (wherein the Lord would glarific his morde, and his morke) was neuer till then?

Orthodoxus.

What man " was praier and fasting by whomsoever performed, the onely powerfull meanes appointed of God, for, the powerfull expelling of dinels a little before; and is the fame effectuall now, but by times, and by turnes? Put case you your felfe had beene the first preacher in that difordered action : had then your faid labours (how powerfull and holy focuer)beene bestowed in vaine? Or, put case the first preacher had taken your turne, and your text, had counterfeited your voice, and stoode in such a place as the partie possessed could neither have discouered his person, nor descried his speech : what then I befeech you! would that preacher his handling those fignes Newation, fol. of poffession and dispossession which you handled your felfe, have 1.pag. I. o fol. contrained the poffeffed perforce, to att everie thing handled, with fuch an apt correspondence, as he did, when your selfe deliuered those mysticall matters? Yea and (which more is) when that preacher ( being once come to the signes of distossession) should have charged the dinell to come out of the childe: would the partie poffeffed, fo fitlie, and fo inftly have vomited

Augustini epistola,137.

See M. Darels

8.pag.2.

Inverie deed fir, this I must freely confeste with Augustine that (howfoeuer the Lord hath appointed praier and fasting, an onely effectuall meanes for the powerfull expelling of disels) he, notwithflanding all this, doth make a speciall choice of persons, of places and times, for the more orderly effecting of enerie such admirable enterprise.

Orthodox M.

therewith, as he did when your felfe entreated thereof? Exorcistes.

Your answeres (without doubt) are suddenly fallen to such deadly debate among themselves, as, the one is readic to pull out the throate of the other : by reason of some bad disposition, or present defett in your memorie. For praier & fasting (ere while) was the only appointed meanes to expel the power of the dinel: and now, the efficacie thereof, is restrained to places & times. It was not long fince, a publike ordinance appointed generallie for all men: and now, it is imposed upon some speciall persons. Not long fince, it might well be effected by the partie himfelfe and his parents: but now the powerfull dispatch thereof,

Memorem mendacem effe oportet.

The ninth Dialogue.

is peculiar enely to preachers and pastours. Not long fince, it See. M. Darele was an ordinarie power, incident to any godly Minister or Marration, others: but, no Minister now (how godine focuer) hath the fol. I. pag. I. good hap to but on that matter, faue onely your felfe. Thus then you fee, that, as the difease: so also the cure, it doth ebbe and flowe with the Moone.

Howbeit, these doubtfull vncerteinties, doe fauour verie shrewdly of some legerdemaine, at the least. And, howfocuer your felfe (auouching that God maketh speciall choise of perfons, ofplaces and times ) woulde cunningly shelter your cause vnder Augustines credite : verie certeine I am, that the fame Rhem teffeis onely a lesuiticalling gling denise, and therefore, it descrueth ment, Luc. 4.22. the felfesame answere with theirs. For, be it that the Lord, (as fel.3. Augustine faith) doth make a speciall choice of persons, of places and times, for the orderly effecting of every fuch admirable action: this producth not, that the power of working myracles See D. Fulke continueth ftill to this present. Onely it sheweth, that, when-contra khem, focuer the Lord worketh any woonderfull worke : he is free feet. 3. to make choise of persons, of places and times, as seemeth best stem, shid. to his misedome. And therefore (admitting all this for a truth) 1. Cor. 12.9. do tell me withall, by what meanes you are certeine that the fett,2-Lord made speciall choise of your telfe, for such speciall bufines:

## Exorcistes.

Why fir ? the verie effett it selfe, doth fully declare the truth of the matter: for, I cast foorth the dinell.

Orthodoxus.

Be it, that some such effect as your selfe surmizeth did forthwith succeed your saide enterprize: yet, for somuch as your
selfe did no more in the matter, then was ordinarily incident See M Dareb
(you say) to any godly preacher or others: how comes it to Narration,
passe, that those other (performing the very selfesame things fol. 1. pag. 1.
you performed your selfe) no such admirable effect should sollow their labors? Was it, for that the rest of the Ministers were
all, but ungodly wretches, in comparison of you? Or, was it so
rather, for that (those Ministers fearing the Lord aright) the 2 Thes. 2.
Lord would not suffer their innocent soules to be falsly seduced Math. 24.23.
by any such sleights: or, for that you your selfe (being at that 24.
time more destitute of grace) had (for the present) some power to effect such a false deceineable signe; to your greater

Howfoeuer I may not impute a lesse measure of godlinesse to others, neither yet arrogate any more to my selfe, then to any of the rest: verie certaine it is, that, onely my selfe had then the speciall power to expell the diness.

Physiologus.

Master Orthodoxus let the argue this point. Come on Exorcistes. If your owne selfe (as you say) had then a more speciall power to expell the dinest by prayer and fasting, then any of the rest: that your said power, it must needs be a vocall, or perfonall power at the least. My meaning is, that such a speciall power, it proceeded either from your prayer; or your perfon, but not from your prayer at all: for, the others also, they prayed and fasted as demoutly as you did your selfe, albeit in vaine: and therefore, your prayer (of it selfe) it could have no more power then theirs, valesse hapily you have some speciall prayer, for that speciall purpose, beyond the rest of your brethren. Yea, and when all comes to all, it was not your prayer: but your preaching (it should seeme) that expelled the diness.

Againe, if such a special power proceeded from your person alone: then surely, that selfesame personal power, it was either some natural, or, supernatural power at the least. Howbeit, a meere natural power it might not possibly be: because, no created, or meere natural power, may possibly extend foorth it selfe to any such supernatural action, as hath been sufficiently shewed before.

## Exercistes.

That followeth not. For, the body of Christ, it was vindoubtedly a created or true naturall body, and yet notwithstanding, there went vertue or power from out of the same, for the admirable curing of people. And therefore (if it so seemed good to the Lord for the glory of his name) why might not some power (in like manner) proceed from my person: for the timely expelling of that spirit or divel?

Physiologus.

Besides your shamelesse pride in matching your body with she body of Christ: you do monstrously mistake the very point of your purpose. For, do you imagine, that, there went any power

The ninth Dialogue.

power effentially, from out of the body of Christ, for the admirable curing of any ?

Exorcistes.

I make no question thereof. And, the scripture, it telleth vs Luc. 6.19. plainly, that, the whole multitude thronged to touch him: for, there proceeded vertue out of him, and healed them all,

Physiologus.

Though it be faid in the text, that, vertue proceeded out of Christ, to the caring of many: yet, that must not be understood, as though any vertue (effentially existing in the natural body of Christ ) did palle foorth effentially from him vnto others, in that selfesame absolute number : no, but this proceeding of vertue from the bodie of Christ vnto others, is fo farre foorth to be accounted a going foorth, as the effect may be faid to proceed from the canfe. Or it is to be interpreted according to the maner of a cause, producing an effect. The which are said to go foortb the one from the other: in as much as the verie cause it selfe doth apparantly thine foorth in that felfefame effect which it worketh. And euen after fuch a manner, we must vinderstand this matter in question. Because, the Dinine vertue it selfe (ef-Sentially existing in the person of Christ ) did effectually procure present health to the parties oppressed. Otherwaies, how must that text be understood which telleth vs, that the misedome of wifed.7.27. God (being but one & the same) can do all things it selfe: that it renueth all, and entreth even into the bolie foules, making them the friends and prophets of God. Now fir, because it is said be entreth into the hole foules; must we therefore imagine, the holie spirit of God to be any where now, where it was not before? not fo; for the same of necessitie (at all times and seasons) is everie where prefent. Howbeit, because the holie spirit of God doth then more especially procure an apparant effect of spiritual graces to hinefoorth in some soule where they shone not before: therefore the spirit of God, may then be faid truely to enter into fuch a foule, because the efficacie thereof doth more effectuallie, and more apparently breake foorth to the view of our eies. And euen after this selfesame fort (I affure you) we are to vnderfland (in this place) the vertue going foorth from our Sautour Inc. 6.19. Christ, to the curing of others: because the Dinine vertue it selfe (perpetually existing in the person of Christ) at that verie same instant, did more effectually cause health in those the diseased

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parties. So then, howfoeuer this place may ferue verie fitly, to They foorth the efficacie of Christ his vertue in curing diseases: it helpeth nothing at all to underprop your pestilent opinion, of a vertue or power essentially proceeding from your owne, or anic mans per fon, for the powerfull expelling of fpirits and dinels.

Exorcistes.

But, tellme I befeech you, was that miraculous curing of people by those selfesame touchings of Christ, a worke of his Diuinitie onely: or of his humanitie alfo?

Physiologus.

Leo, in epist. ad Flavianum.

This I must shew you for certeine, that Leo himselfe, verie flatlie affirmeth all the miraculous actions effected by Christ: to be effectually wrought by his Diminitie onely. For, feeing (faith Leo ) there are undoubtedly in the person of Christ two distinct, or essentiall natures: the one Dinine, which shineth fourth by extraordinarie miraculous actions, and the other bumane, which doth folely undergoe all offered injuries. It foloweth necessarily, that, looke how the humane nature applieth it selfe to the undergoing of iniuries : even so, the dinine nature disposeth it selfe to the effecting of myracles. But, the humane nature alone applieth it felfe to the undergoing of iniuries, because, to suffer at all, is a thing veterly opposite to the nature of the Deitie: therefore, the Dinine nature alone, it likewise disposeth it selfe to the admirable effecting of miracles, because, the effe-Eling of such, surmounteth the compasse of Christ his created Pfalm. 136. 4. humanitie, according to that of Danid, Iehouah alone doth wondrow things. Againe, the miraculous actions they do highlie exreed the whole power of any created nature. But, the bumani-

Opera miraru lofa excedunt totam virtutem matura create.

tie of Christ (of it felfe ) can effect no miraculous actions. Lycanthropus.

This I suppose, is vindoubtedly true, and without contra-

tie of Christ, it is onely acreated nature: therefore, the bumani-

Physiologus. diction at all.

It is fo I confesse, being warely and wifely understood: else there may lie some exceptions against it. For, the comparison it holdes verie fitlie in this one respect. Namely, that as the bumanitie of Christ alone, was a reason or cause of his undergoing the offred iniuries: so surely, the Diminitie of Christ alone, it was also the reason, or primarie efficient canse of his effecting the miraculous actions. Howbeit that telfesame comparison, it hol-

deth

Phil. 2.7.8. Heb. 2.14.

Eph.1.19. Phil.3.21. The minth Dialogue.

deth not fo currantly in a fecond respect. For how soever it is no waies repugnant vnto the humanitie of Christ, to be also an Iuc. 24.19. effector of miracles instrumentally : yet is it quite contrarie vnto the Diminicie of Christ to Suffer afflictions in any respect. I meane, either principally or instrumentally : because, the dininitie it selfe. is wholy impassible. Although yet I dare not denie, but that (in an onely especiall regard of the supposed identitie, or communicable proprieties of both natures in the one person of Christ ) that which is truely faid of the one, may be as true faid of the other. For first (respecting the whole person of Christ ) it is not vntruely faid, that the Godhead did fuffer: againe (respecting the whole per fon of Christ) it may as truely be faid, that this childe (meaning Christ ) created the beauens. Because, Christ himselfe Gen. 1.3.14. is that eternall word of the father, whereby all things (in the be- loh.I.I.2. ginning) were created and made. And therefore, that fentence of Col. 1.16. Danid, who faith that Ichouab alone doth wondrous things: it is Pfalm. 136.4 not fo to be taken, as happily you would have vs imagine. For, the word (alone) in that place, it excludes not the humanitie of Christ as any instrumentall: but onely as a meere principall agent in working woondrous things.

Exorcistes.

But fir (notwithstanding this your cunning distinction) it is Rhom.testaverie apparant, that, even the bumanitie of Christ alone (as a mem, Marc.3.)
principall agent it selfe) did worke sundrie miraculous cures, in 10.sett.1.
fundrie diseased persons: for, so many as but touched his bodie, Marc.3.27.
yea, or the hemme of his garment, they were presently healed. Now and 6.56.
then, if those selfesame touchings of Christ, did not effectually Luc.8.45.
morke in those the aforesaid cures: it must necessarily follow, and 6.19.
that Christ did something in vaine. But Christ, he did nothing in vaine: therefore, even those the aforesaid touchings themselves, did effectually worke in those the forenamed eures. Howbeit, those sensible touchings, they were onely meere actions of
Christ bis humanitie: therefore, Christ his onely humanitie, did
principally and effectually worke in all those the forenamed cures
which succeeded those sensible touchings.

Physiologius.

D. Fulke contra

Christ, he healed so many, as bandled him spiritually by the ap-Rhem, testaprehension of faith: not all such as onely but touched him corpo-ment, Marc. 3.
rally by corporall sense. Otherwise, if onely a sensible touching of 10. sett. 1.

Christ or his garments, had principally and effectually beene a- Luc lib. 6. cap. 3.

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Math. 26.49. Marc. 15.17. 20. 20h. 18.22.

Luc. 8.43.45.

lib.I.cap.3.

Beda in Marc.

ble of it felfe alone, to worke those felfesame eures: then, Indas that kiffed him; the fouldiers that stripped him : the high priests fernants that smote him : yea, and the rest of the people that thronged and preffed vpon him: had beene eneric of them

also effectually amended of all their maladies.

Howbeit (faith Beda) onely, those men alone, doe truely and effectually handle our Saujour Christ: who firitually receive his faith, and his loue in their barts. So then, for a more plaine vnderstanding of our matters in question, it shall not be amisse, to proceed more exactly vnto a more orderly confideration of all miraculous actions: and this alfo, in a double respect.

Namely, either principally : or instrumentally.

First, if we take due consideration of the working of miraeles principallie, I weane according to their primarie, or proper efficient: then are we bound (without contradiction) to beleeue, and confesse, that all miraculous and supernaturall actions, do highly furmount the whole power of eueric creature what foener, and are onely peculiar to Ichonah himfelfe, who alone doth woondrow things. Yea, this is undoubtedly true, that, no one Supernaturall action ( how simple soeuer in shew) may posfiblie be effected by any other power principally : but, by the onely supereminent power of El-shaddai alone, I meane, that al-sufficient, omnipotent, and almightie Iehouah himselfe. Who is an unmeasurable mountaine of goodnes: the onely true cherishing dug that is never drawne drie: yea, and who only accom-Accruss bono-plisteth what soener be wils in heaven and in earth: at what time, in what place, and after what maner best pleaseth him-

felfe. Howbeit, if we respect the working of miraculous actions but in frumentally, I meane, onely according to their fecondary or instrumentall cause : then must we (in like maner ) beleeue and confesse, that even Christ also (respecting onely his humanitie ) and many other of the faints besides (in the powerfull effecting of many miraculous actions ) did ministerially, or infrumentally accomplish the fame. Neither yet, doe I account the humanitie of Christ, and other the faints of God, as instruments equally alike in the working of miracles: but, diffinguish them also according to their differing degrees. For, howfocuer (diffinguishing only the primary & instrumental efficients) I did fort the

in one and the felfefame ranke: yet I acknowledge withall, an

Pfal.136.4.

אלישולה Mammilia implens. Savo aja-Sw., rum omnium. mohumasus. Suis vberibus omnia alens. Pfal.135.6.

apparant

apparant plaine difference euen in those instruments themselues, respecting especially, their different maner of working.
And therefore it will greatly enlighten our matter, if we doe
further declare, first, how the humanitie of Christ is an instrument
in the orderly effecting of miracles: and then next, bow other
good men, may also be said to be instruments.

Lycanthropus

A verie excellent order : I pray you therefore proceed.

Physiologus.

With verie good will. First therefore, although it be true, that lebouah alone is the primarie or principall efficient of cuerie miraculous action: yet, this also is as certeinly true, that lebowab doth eftsoones effect those admirable actions, by some such chosen instruments, as seemeth good to his misedome. Neither are those his faide instruments of one and the selfesame condition: for the instruments wherewith the Lord serueth his purpole, they are twofold: namely, either contogned, or seperated instruments. The conjoyned instrument is lefus Christ: who, al- 47.2.22. beithe be God, and man; yet is he not two but one Christ. And therefore the diminitie, and humanitie being inteperablic united togither in the person of Christ: the saide humanitie, it becommeth eftsoones, a consoyned instrument, voto the diminitie it selfe, in the powerfull effecting of miracles. Whereas all in Matheap. other men, elfe, howfoever they alto may be the instruments of 28,20. God in working of miracles: yet are they onely but feperated Act. 3.12. instruments, and not to neerely vnited unto the divinitie it felfe Aft.5.12. in any those admirable actions, as is the bumanitie of Christ, and Act. 19. 11.12. therefore, though inftruments also, yet no such excellent instruments, as is the humanitie of lesus Christ.

This (if it seemeth obscure to our sense) may verie fitly be illustrated from the resemblance of a Carpenter entending, and effecting some admirable worke: if we consider therein, the Carpenters minde, his hand, and his axe. For first, the minde of the Carpenter (it being in perpetual motion) is the primarie efficient cause of that selfesame entended busines: but yet, the Carpenters hand is a conioqued, and his axe also a seperated instrument wherewith he effecteth the purposed morke. Now then, even as the Carpenters minde it selfe, doth primarily effect the whole worke, but yet so, as he vseth withal, his hand as a conioqued, & his axe as a seperated instrument to accomplish the same:

fo

fo furely, the diminitie alone doth principally effect ech woonderfull thing whatfoeuer, although yet the disinitie it selfe (fo of as feemeth him good ) doth yfe the humanitie of Christ as a conjoyned, and other good men, as a seperated instrument, for the orderly accomplishment of many most admirable matters. And therefore, even as the axe can worke nothing at all, but by the power of the band, neither yet, the band it selfe, but by the onely direction of the Carpenters minde : fo furely, the holieft person on earth, can effect no admirable action at all, but in and by the power of lesis Christ, as by the hand of the Deitie, neither yet the faide hand, I meane the humanitie of lefus Christ, (which is as it were a conjoyned hand vnto his divinitie) it can (of it felfe ) no further accomplish any one supernaturall action, then the diminitie alone doth dupole it, and direct it vnto. So then, howfoeuer the humanitie of Christ, and many other good men, did instrumentally effect many admirable matters, and therefore (in that felfesame respect) were onely but the organicall instruments vnto the dinintie it felfe, the onelie true agent in all those actions: yet surely, the humanitie of Christ, is a much more excellent instrument then any of the other besides, in an especiall regard of that unspeakable dininitie, whereunto Marc. Vigerius, it is inseperable united. By vertue whereof, it was wholie fufficient for Christ (being perfectly God, and man) to fay thus to the dinell, I charge thee come out of the partie possessed: whereas all others adjured him only in the name and power of lefus Christ to depart. Howbeit, whether those good menthemselves, or the humanitie of Christ (being folely, and onely confidered as they are in themselves, without any transcending respect of the deitie ) did by meanes of their owne naturall power existing naturally in them, effect any fuch admirable matters: that I fuppose may justly be doubted.

Hieronimus, Decachord. chord. 8.45. fol.191. Theod Beza, ad Brenty argumenta, de carnis Christi omnipresentia.

> Lycanthropus. I pray you refolue vs fomething herein.

Physiologus.

How may I dare to refolue you in that, which fome others of finguler account, hath left in sufpence. For, Augustine (entreating of the manifold miracles wrought by the Saintes ) he August.de cimi- leaues the matter undiscussed, thus. Whether the eternal God eat. Dei, lib. 22. doth work thefe admirable matters by himfelfe alone, or, whether be effectesh these things by his Ministers: yea, and even those selfe-(amo

fame things also, which are wrought by bis Ministers: or whether he doth these things by the spirits of Martyr's departed: or, by the bodies of good menyet living: or whether (by his Angels innisibly immutably or incomprehensibly) he accomplish the same: or, whether by any other meanes else which may not be comprehended of mortall menthe faith of the resurrestion to eternall life, will one day make it apparantly evident. Loe, thus much saith Augustine: and so leaveth the matter.

#### Exercistes.

Yea, but Gregory, he seemes to determine the same in this Gregoriu, Die sort. Those holy men (saith he) who clause fast to the Lord with a log. lib. a denoute and religious mind, they were accustomed towork many miracles, both principally, and instrumentally: I meane, sometimes by praier, and sometimes againe, by an actuall power permitted onto them.

# Physiologus.

Gregory (you say) he seemes to determine the matter. If this be all that he saith therein, then surely, he undertaketh more in a seeming shew: then he is able to performe in any shewing substance at all. For, that which you aleadge from Gregory, is no determination: unlesse you happely imagine that we may boldly beleeve it, because your Gregory doth but barely report it.

#### Exorcistes.

Nay fir, he doth not barely report the matter; but, he proones it, very foundly, by reason, and example both.

## Physiologus.

Shew vs his reason first: that we may foundly examine the foundnesse thereof.

# Exorcistes.

His reason is this. They to whome is granted a greater power in that which is more, it is no merueile at all, if a like power be estsome spermitted onto them, in that which is lesse. But, a power to loh. I. I. be made the sonnes of God by adoption (which is more than the working of miracles) is freely permitted to all the Saints of God:
and therefore, there is no wonder at all, though a like power be estsome spermitted onto them, for the working of miracles, it beeing a Math. 7.22.23, faculty inferiour to the other by much, yea, and such a power also,
as the very wicked may baue.

Physiologus.

The foundnesse of this reason, consisteth in unfoundnesse altogether: and therefore, the supposed foundnesse thereof, for the proofe of your purpole, is nothing elfe in effect, but a festured incurable corruption, concerning both matter and forme. For first, that it is faulty in matter, your selfe may plainely perceine; in that it wholely relieth vpon a very faile expolition, concerning the word Exousia. For, whereas your Gregory, or your felfe (in his name ) do translate it a (power) the whole co-

¿ Eovoia.

annotat, super Job. 1.12. Gylberisus Longolius in Lexic. Grac.

Theod. Beza, in herence, and circumstance of the text, doth plainely declare, that, it ought rather to be termed a right, or prerogatine. Yea and (which makes me to merueile) fish that felfefame word is diversly translated, according to the diverse occasions thereof, namely, fometimes a power, fometimes a faculty, fometimes a liberty, fometimes an authority, fometimes a care, a procuration, 2 right, or prerogatine : It is too too ftrange that your felfe (quite contrary to the true (cope of the text) should so confidently cleaue to the word (power) alone, about all the other rehearfed before. Neither may I possibly perceive your purpose therein, vnleffe happely you would impe with Castalio and

Theod. Beza, in annotat. super Job. 1.12.

Johan, Caluin. in 10h.1.12.

Joh. 1, 12, 13.

Iohannes Cal-

the papifts in their free-will opinion : athing directly opposite to the holy ghoft himfelfe, as you may plainely perceiue, both in that, and the verse immediately following. Where the Enangelift, acknowledgeth onely fuch as are borne of God; to have the right or prerogatine to be made the sonnes of God. Not understanding by the word Exonsia (as your selfe would fallly beare vs in hand lany power of electing : but a power of apprehending the adoption of God by fairb. Attributing wholy therein, the cffe Etuall working power of that felfefame adoption, to the almighin lob. 1. 12,13. ty alone: and, the power of apprehending that priviledge, vnto the fauing faith of the adopted sonnes of God in Iesus Christ. Yea, and thus much alfo your felfe (at vnwares) doe flatly confesse in your very assumption, faying, that they have power to be made the adopted fonnes of God:making them plainely (you fee ) very passines, and no actives at all in the work of adoption. And so, your owne reason concludeth directly the contrary of that which you labour to prooue : namely, that those good men of God, they had onely a paffine power in the working of miracles, that is, they had none other but an instrumental power therein, as we fliewed before.

Second.

Secondly, your reason it is faulty also in forme. For (besides that the same is in no good forme) it concludeth only, a (may be) from a bare, or naked supposall: telling vs (by a pittifull begging of the cause in question) that, if the Saints have an attuall power in the greater, there needes be no merueile at all, if sometimes, they have also a like power in that which is lesse. Very true as you say, if the Saints of God have in deed, an attuall power in that which is greater: then, the sequel of your speech might happely have in it, some more probability. But, whether they have in them such a power or no: your Gregory he hath not concluded as yet.

Exorcistes.

Yea, but he illastrates the matter, by a plaine example.

Physiologus.

How could he illustrate the thing that is not at all? For, it is not yet concluded (you see ) that the Saints of God had ever in themselves, any astuall power for the working of miracles: and therefore, he cannot possibly illustrate the same, by any example. Notwichstanding, propound your example: that so we may see whether it be any sounder then the reason produced before.

Exorciftes.

That fundrie deuout and religious persons did esset many miracles, sometimes instrumentally, and sometimes principallie: I meane, sometimes by prayer alone, apprehending the power of Christ, and sometimes also, by an actual power permitted vnto them, it is verie apparant (saith Gregorie) by these following examples. First, the Apostle Peter, (instrumentally by praier Act. 9.40. alone, apprehending the power of Christ) restored Tabitha againe to ber life. On the otherside, the selfesame Apostle (more principallie, and by an actuall power, in himselfe, and without anie innocation or praier at all) did actually deliuer Anamas to Act. 5.5. death. By both which, it is verie apparant, that the holy men of God, they had in themselves, not onely instrumentally, but (which more is) even principally also, an actuall power, for the powerfull expelling of spirits and dinels.

That, some holie men of God have had an especiall power permitted vnto them, for the admirable effecting of miraeles; no wise man will ever denie: because the Seripinre it selfe doth plainely

The ninth Dialogue. 284 plainely auouch, that, vato fome there was given the operations I.Cor.12-10. of great workes by the forit of God. Howbert, this we must hold withall, that, such a power what soeuer, it was onely an instrumentall: and no principall power at all. For, feeing the facred Pfal.136.4. Scriptures do flatly affirme, that Iehonah alone doth moondrous things: we must therefore, verie conscionable confesse and ac-D. Fulke in knowledge, that, lebouab alone is the author, and man but the Rhem, testamet, instrument of all those admirable actions whatsoever, which he AEt.3.12. (by their bands ) doth so powerfully accomplish. Touching Sect.4.5. therefore your vaine furnize of Peter his principall power in the actuall deliverie of Ananias to death: the Enangelist Luke AET.5.12. (a little after ) doth flatly auouch, that, Peter was onely the hand, whereby the Lord himselfe ( with his scepter, or two edged (worde) did wound Ananias his foule unto death. Yea, and it is Yoh, Caluin.in verie apparant by the storie it selfe, that Peter he had onely a ACT .. cap. 5.5. Ministeriall power in that action : he being but a Minister, and no Master of that selfcsame morde of the Lord, which is vne.Cor.2.13.14. doubtedly, a sanour of death unto death, in them that perish. Howbeit, because that selfesame death of the soule cannot possiblie be discerned by our corporall eies: the Lord therefore he sawe Zoh. Caluin, in it exceedingly good (even by the Ministerie of Peter therein) AEt.cap.5.5. to give an extraordinarie visible token thereof, on Ananias bis bodie. To the end, that so many as then beheld, or should from thencefoorth but heare of the fame, might tremble at the maiesticall power of the word: and humble themselves to the authoritie of God. Who having plainely foretold by the Cfa. 11.4. mouth of his prophet, that, he would smite the earth with the rodde of his mouth, and with the breath of his lippes destroy the ungodly: did even then (by the Ministerie of Peter ) exhibite voto vs. an experimented triall thereof. So then, howfoeuer Peter himselfe ( he being the pecial instrument of Iehonah in that most admirable matter ) might (by vertue of the principall agent it felfe) attaine to the admirable acting of that, which highly furmounted the whole facultie or power of his owne proper perfon, even as we also may see, that, a naturall heare by a power in Philofophus 46.2. de anima. the foule ) begetteth flesh: yet had Peter (as hath that natural heate ) onely an instrumentall, and no principall power in effecting the action it felfe, as we shewed before. Being therefore but onely a bare instrument, the instrument (how absolute soeuer in it selfe ) is vnable to give any further effentiall forme to

any

any fuch admirable matter: then the principall efficient it felfe, doth powerfully dispose, and direct it unto.

Exorciftes.

Well sir, if none other but a bare instrumentall power doth Rhemsestaproceed from the instrument it selfe in the powerful effecting ment, in Mare,
of admirable actions: why then doth the Scriptures so carefulloh.9.6.
ly record the spattle of Christ: the hemme of his garment: the Luc. 8.44.
annointing with oyle: the shadow of Peter: the napkins brought to Marc. 6.13.
the bodie of Paul: with many other such signes, and moonders, Act. 5.15.
which were wrought by the onely bandes of the Apostles, and of 19.11.12.
other the saints of God?

Physiologus.

All those ceremoniall matters (how many, or how maruelous D. Fulke control focuer) they had (in their owne nature ) no actuall or miracu- Rhem.testamens lous power, for the powerfull effecting of miracles: but, were in Marc. 6.13. onely externall tokens of an extraordinarie grace of God, difpen- Item.ibid.in fed onto men in the v fage of them. And therefore, we may not Mare.7.33. grolly imagine any fuch effentiall power, or holines in ceremo-feet.4. nies, or creatures insensible, as is able to effect any thing actually of themselves : but seeing it so pleaseth the Lord (by himselfe, or his faints ) eftsoones to vie fuch sensible matters, as meere testifying tokens to vs, and no exhibiting signes in themselves, of that his infinite power in the acting of myracles: we must therefore (by the helpe of those sensible signes) endeuour foorthwith to transcend, or mount vp beyond the shallow reach of Pfal. 135.6. our reason, to lehouah himselfe, the primarie, and onely efficient, Math, 26, 26. and (by the onely apprehension of faith ) bee fully perswaded, 101,6.52. that, he alone is able to doe what foener he please, in heaven, and lude 10. in earth. Otherwise we shall with the grunting papistes, and the carnal Capernaites, (being beaftes without reason) but, lie altogither groueling vpon those earthly ceremonial fignes: in, and by which we should (as it were by windowes, or grates) prie cans. 2.9. through, and effie with our fpirituall eies, the beloued bimfelfe, 22. who frandeth behind our wall, and cannot be feene withour fen- lob. 1.18. fible eies. Howbeit, this your needleffe fantafticall doubt con- 1.Tim.6.16. cerning miraculous actions ( the fame arifing as it doth , from one onely sensuall view of some external difference in the doing of those selfesame miraculous actions ) it may soone be discusted, if you would but confider aright (as you ought) those miraculous actions themselves in a double respect. Namelie, in. respect

respect first, of the actine verine effetting them: and then next, of the actions effected thereby.

Lycanthropus.

How first I beseech you, in respect of the actine vertue ef-

Physiologus.

Why thus. If we dulie confider of all fortes of miracles in an onely respect of the actime vertue it selfe, which actually effecteth those myracles: we shall plainely perceive, that no one of them all (how admirable socuer in our carnall account) is in it selfe more excellent, or greater then any of the rest. Because they are all of them, equally effected, by the onely divine, and infinite power of lebonah himselfe: and are such, as doe wholie surpasse the power of every created nature, how holy socuer. So that (in this onely repect) there appeareth no difference at all among any the miraculous actions of God: because, those selfesame actions, are all equally effected by that vncreated infinite power, which, is ever more but one, and the same.

Pneumatomatichus.

And, how also (I pray you) in respect of the actions effected thereby.

Physiologus.

Surely, even thus. If we dulie confider againe, the onely altions, so powerfully effected by that infinite power of God, without any such transcending reach, to the principall author himselfe: then shall we as plainely perceive an apparant externall difference in all those the miraculous actions. Whether we respect the effected actions themselves: or the manner of effecting the same. For first, if we respect but the only effected actions themselves; then no doubt, there may some one of them appeare saw. Marlorat. more excellent then another by much. As for example, in Joh. 14.12. the raising of dead men to life, doth outwardly exceede the curing of leprosies: and, the curing of leprosies, doth sensibly surmount the curing of some suddennew sicknesse. Againe, if we also respect the externall manner of effecting those admirable actions: we may likewise perceive an apparant difference there-

in. For, it is outwardly, more admirable to cure a leprofie by word, then by touching or handling and, more woonderfull by much, to heale the diseased by a passible, or vanishing shadow, then

by an audible, or founding word. Because, such a founding word, is

fome matter, proceeding powerfully from the partie that speaketh: whereas, the vanishing shadow, it is no matter, proceeding from the partie himselfe, but onely, a prination of light, by an interposition of the partie his bodie. Thus then, by all the premisses it is verie apparant, that, neither the humanitie of Christ in it selfe, nor, any one else of the saints of God, either had, or, could possibly have any other, then onely an instrumental power in the powerfull effecting of miracles: and therefore, it is too too absurd, that your selfe should dare to chalenge a personal power, for the expelling of dinels.

#### Exercistes.

How cunningly soener you seeme to conclude: very certeine it is, my selfe did personally and powerfully drine foorth the dinel.

#### Orthodoxus.

You could not possibly effect such a work, by any your owne naturall power as hath by Physiologus beene handled at large. For, if the humanity of Christ (it beeing a conioined instrument unto the distinity it selfe) could not possibly accomplish any such admirable matter: much lesse may any supposed personall power (existing but naturally in your proper person) be able to do it.

# Exorcistes.

I perceiue you haue hetherto mistaken my words. For, my meaning is not, that I (of my felfe) did personally accomplish that worke, by any mine owne faculty, vigour, or strength: but, I did the same rather, through the verine and power of the almighty creatour.

#### Orthodoxus

Oh, then I perceive you are almost quite ferreted foorth from all your starting holes, and are now brought in a manner before the very mouth of that masking net, which will so entangle your toong, as you shall never be able ( with all your windings and turnings about) to work foorth your selfe. For, tel me (I pray you) did your selfe cast foorth the divel by meanes of some supernaturall power from the Lord or the Lord rather drive foorth the divel by your hands?

#### Exorcistes.

A very superfluous and needlesse question.

But, the answere is needefull : and therefore, answere vn-

Exorcistes.

Why fir the Lord draue him foorth by my hands.
Orthodoxus.

It should seeme your wits are bewitched. For, not long since, you said that your selfe did cast foorth the dine! by meanes: but now (perceiving all meanes to faile) you see to the power of God. And so still, you doe make the power of God but a meanes, and your selfe the maine or principall astor: that, thereby you may arrogate to your selfe, the glory due vnto God.

Exorcistes.

That is no part of my purpose. And, howsoever the Lord alone, be the onely efficient of every such admirable astion: yet (in sundry scriptures you know) it is an ordinary vse with the Lord, estsoones to grace his Ministers, with that selfesame glory of the work, which is proper alone to himselfe.

Orthodoxus.

Wee are not ignorant of the course of the scriptures concerning that point. Howbeit, when you seeme (as hetherto you have done) to speake of your selfe besides the scope of the scriptures: you must pardon vethen, though we esteeme not your words as canonicall scriptures. But, goe to, you cast foorth the dines (you say now) by the power of God. Do tel metherefore (I pray you) whether you acknowledge not that selfesame power of the Lord, a mere supernatural power, and much beyond the shallow reache of any your natural faculty, to attaine vnto:

Exercistes.

Yes, I acknowledge fo much.

Ortbodoxu.

By what meanes then, did your selfe so effectually apprebend: that selfesame supernaturall power of God?

Exorcistes.

By the onely meanes of my praier and fasting; as I told you before.

Orthodoxus.

And I also did verely suppose you had heard enough before, concerning the insufficiency of that self-elame meanes, considered fidered alone in it selfe. But, go to, you apprehended that supernaturall power of the Lord (you say) by the onely meanes of your praier and fasting. Doe tel me therefore, where you have any promise throughout the whole scriptures: that, your praier and fasting (for an effectuall apprehending of that power of the Lord in any such extraordinary actions) shall be effectually heard of the Lord;

Exorcistes.

Why sir, our Sauiour Christ, he hath given an infallible promise concerning everie such action, saying, Whatsoener you aske 10h-16.23. the Father in my name he will give it unto you.

Orthodoxus.

Do you imagine, that, those words of Christ, containe such a promise as tendeth directly, to an absolute warrant for everie such enterpise; how extraordinarie soever?

Exorcistes.

I do more then imagine : for I make no question thereof.

Orthodoxus.

Well then, put case you your selfe (by praier and fasting) Luk.9.54. Should undertake to entreate the Lord foorthmith to sende fire from heaven, for the admirable desiration of antichrist himselfe, and all his adherents: would that selfesame petiton be graunted unto you, in an onely regard of your praier and fasting.

The prophet Elijah; by his onely praier, obtained as great a 2. King. I. 10. matter as this from the Lord.

Orthodoxus.

Expresstes.

Ton wot not (I perceive now) what spirit you are of. Doe first Luc.9.54.

proove directly vnto vs, that you have Elijah his spirit: and, then proceed (in Gods name) to Elijah his practife & spare not.

Howbeit, because (from this generall promise of Christ) you doe grosly imagine that very selfesame warranted assurance, for the powerful expelling of spirits by praier & sasting, which Elijah obtained against Azariah and his servants, by that his speciall 2. King.1.10. praier to God: I am willing you should dwell in that your preposterous opinion, so you can demonstrate the truth thereof, by any probabilitie or reason, and therefore, doe frame your owne argument, from that selfesame promise.

Exorcistes.

I frame it thus. Who foeuer asketh any thing of God, in the 10h.16.23.

name of Christ, he shall vn Joubtedly obtaine his request: But, so many as (by praier and fasting) doe crave an extraordinarie power for the powerfull expelling of spirits, they aske something of God in the name of Christ: thereore, they shall vn doubtedly obtaine their request.

Orthodoxus.

The verie frame of your argument, is scarce in good frame. For your affamption now (as all men may plainely perceive) is abfurdly fallen into a fearcfull confumption. Because, howfoyour owne felfe (by thefe preposterous practifes) prefumed moft grofly to prophane the name of Christ, as hitherto you have done : verie certeine it is, that fuch a request may not truely be faid to be either made, or put vp in the name of Chrst. For, to aske any thing truely in the name of Christ, is, either to aske that which onely appertaines to the glorie of his name and kingdome alone : or elfe, that thing effecially, which (for our feciall good) we hope to obtain at the bands of our God, through the gratious prerogatine of Christ his name. After the first maner of asking Elijah he called for fire from beanen, and the Apostles (being fearefullie threatned) entreated the Lord to fretch foorth his arme, that healing, and lignes, and wooders, might be done by the name of his belie fonne lefus. After the fecond maner of asking, doe all the faithfull entreate the Lord (by praier and fasting) for fuch firituall graces, as do necessarily concerne their owne and others faluation in lefus Christ. And hereunto onely, that, the forenamed generall promife (made by Christ ) hath a more feeciall relation. Now then, that first maner of asking things in the name of Christ, being onely peculiar to fuch as have fome fpeciall motion from the holie spirit of God for fuch speciallrequests: it specially behooveth your selfe (in these your admirable enterpizes ) to be vadoubtedly affured of some fuch theciall motion from that felfelame firit of God, or ever you give the adventure fo boldly, vpon fuch an extraordinarie practife of any your praiers and fastings. Otherwise, this promise of Christ it appertaineth no further vnto you, then you have an apparant warrant (from the word it felfe ) for the ordinarie dishofing of those your second maner of futes, by the gracious pre-

Musculus in lob.14.13.

2. King 1.10. Act. 4.30.

Math.9.11.
12.13.
Marc.9.24.
Eph 6.18.19.
Coloff.4:2.
1.Thef.5.17.23
2.Thef.3.1.

Exorcistes.

rogatine of Christs name.

Why fir, I had the plaine words of Christ for my warrant, where

where he telleth vs plainely, that, that this kind goeth not foorth, Math. 17.21. but by praier and fasting.

Orthodoxus.

before. But, seeing you will fasten your fill of that text before. But, seeing you will fasten you this portion of seripture afresh: I advery well willing you shall have your full pleasure thereof. And therefore, doe tel me plainely I pray you, whether by the words (this kind) in that place, you do only distinguish spirits and divels from all other creasures: or, whether you do severally consider those divels themselves, according to their sundry conducions?

Exorcistes.

Nay fir, I doe thereby fenerally distinguish spirits and dinels Musculus in among themselves: vnderstanding by the words of Christ, one-Math.cap. 17. ly those principall spirits, which can no otherwaies be expelled, but by praier and fasting.

Orthodoxus.

And, have all forts of spirits; or but onely those principall di-

Exorcistes.

Vindoubtedly, all forts of divels have an actuall possession in See M.Darels men, and may by a commaunding power be compelled to de-Apolog. in part. how beit those principall spirits whereof Christ more espe-pag. 32.

See M.Darels cially entreateth, they cannot possibly be expelled but by Narration, praier and fasting, as an ordinary meanes appointed of God. fol. 5. pag. 2.

Orthodoxus.

As in this answerelesse answere you would have men imagine, that a bare ordinary meanes (by your ingenious handling thereof) is able to effect many extraordinary matters: so, it seemes againe by your speach, that the Apostles of Christwere never acquainted before with any of those principals spirits, which made them so vnreadie in that unmounted occurrent wherewith they were then overtaken.

Besides that, a man might greatly woonder how your selfe should so readily perceive the divellat Mahgnisson, to be a divell of that selfesame kinde, in meeting with him so fitly (at the first onset of all) by your prayer and fasting: were it not, that (by your long experience) you are now growen such an experimented practitioner concerning the Infernall bierarchie, as both you know how to convent before you, eche severall di-

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well in his fewerall kinde, and which way to consince him by his

feciall name.

M. Darel was faid to cast 7. divels out of Katherine Wright: if you list to beleeve bim therein, dinell by his feverall name.

Neither may this be deemed any matter impossible for your felfe to effect at this prefent : who a dozen yeeres fince at the least, could consure foorth seuen at a clap, by their senerall names. Telling the beholders thereof, in what moment of time, ech dinell tooke his leave : and by what speciall name he was properly called. Surely, this makes many wife men unagine, and to note ethe that, either you are a man profoundly experienced in the Cabalisticall craft: or that else, you have too too strangely, a long time deluded the simpler fort. In bearing them falfely in hand, that (onely by your prayer and fasting ) you doe fully apprehend an extraordinarie power, from the Lord, for the powerfull expelling of dinels: whereas Chrift ( the true mifedome of the father ) doth tell vs, that fuch an extraordinarie power, is onely apprehended by a feciall faith. Affirming withall that this speciall faith, it hath prayer and fasting annexed vnto it, as the onely supporters thereof, and no actors at all, in the admirable effecting of any fuch accident. Exorcistes.

Oh, then I perceiue you have a long time mistaken my meaning. For, howfoeuer I vrged the holy exercise of prayer and fasting as an appointed meanes for the powerful expelling of fpirits: my purpose therein was never to exclude the action of faith, it being an effectuall apprehender of that selfesame extraordinarie power of the Lord, which so powerfully effecteth the worke.

Orthodoxus.

If this be your meaning, we shall have you at a non plus before it be long. For, seeing now you make faith an actor in that your preposterous enterprise: doe tell vs directly what faith you meane? Whether the historical, the instifying, or the miraculous faith: for the dead faith, I am certaine it was not.

Exorciftes.

Neither could it be the bistorical faith: because, that hath onely a speciall relation but to the bare historie of the Bible it felfe, without any apprehension at all of the power of God. As for the miraculous faith, that is thought to be ceased long fince. And therefore, it was, and is onely a instifying faith which apprehended that power of the Lord: by vertue also whereof

Math. 17.21. Luc.17.6.

4 - foyes . Historicale justificante, Miracu = Leufe Morte

Saung faith vi of religion 188

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293

any godly Minister, or others, might as effectually have performed that action, as I did my felfe.

Orthodoxu.

I am just of your minde, for that matter. Howbeit, if an only instifying faith may effect such an action: then hath that faith some certeine word concerning such workes, with a special promife of fuch an effett. But in all the whole Scriptures neither word nor promise concerning such purpose, is any where extant : and therefore, the instifying faith could not possiblie effect fuch an action.

Exorcistes.

Yes fir, the instifying faith, it hath an apparant word, and a promise both, concerning such matter, and that also from our fautour himfelfe : who told the poffeffed childs father, that, if he Mare 9.33. could beleeve it, his faith should undoubtedly have an effect, because, all things are possible to him that beleeneth. And therewithall ( vpon the profession of the fathers faith ) our fauiour did presently expel the enil spirit from his sonne.

Orthodoxus.

You huddle vp your reckening without your host : and must therefore be enforced to reckon afrest. For, be it supposed our fauiour (in that place) doth vindoubtedly speake of a instiffing faith : yet is it certeine, that Christ meaneth not there the Exorcists faith, but the faith of the parties poffeffed. And fo (by consequence ) it was not your owne, but the young man his faith at Mabgnitton, that draue foorth the dinel.

Exorcistes.

Very true, his faith apprehending : but, my faith effecting the action.

Orthodoxus.

You do ouer grofly forget your felfe. For not long fince it was the supernaturall power of the Lord, that effected the action; your owne faith apprehending onely, that effectuall working power. Howbeit, your instifying faith now (it being but a bare apprehender before ) is become the powerfull effectour : and the possessed mans faith, the bare apprehender of that admirable action. Notwithstanding, whatsocuer you dreame of Christs words, concerning faith for the action, he speaketh there onely of a faith in the partie: the verie want whereof, was that which hindred his owne disciples from effecting the worke. And

Math.13.58.
Marc.6.5.
Bullinger,in
Math.13.58.
Caluin,in
Math.13.58.
Gualter.in
Math.13.58.

Musculus,in Math. 13.58.

Math.9 22. Marc.5.34. Luc.8.48. And for this onely respect, our fautour (in that partie alone) reproducth the incredulitie of that faithles generation: who hauing had so long experience of his dinine operations, were yet no better in the faith then the heathenish infidels. Yea, such a groffe incredulitie was also the very maine cause why our Sauiour himselfe at Nazaret; either could not, or would not worke many myracles. Not, that his ineutrable power was vnable ( of it felfe) to overswaie their palpable impiettie: but for that ( the Lord having folemnly decreed the powerfull effecting of those admirable actions by an interposition of the parties owne faith apprehending his power, and by other good meanes correspondent thereto) their owne unbeliefe and bardnes of barr, had (so much as they might) verie fearefully foreclosed the bottoniles fountaine of those his spirituall graces from flowing among them. Whereas on the otherfide, he readily reeldeth to the timely requests of such as beleeve: whatsoever they crave concerning those admirable actions. By all the premisses then, it is too too apparantly euident, that Christ (in this place ) he speaketh onely of the parties possessed, and not of the Exoreistes fairb at all.

Exorcistes.

But Christ afterwards told his Disciples, that, their owne vnbeliefe was the cause why they could not cast foorth the divell. Protesting withall, that, if they had but so much true faith as one graine of must ard seed: they should have beene able thereby, to remoone mountaines out of their places.

Orthodoxus.

Do you understand Christs words in that place, of the instifying faith alone?

Exercistes.

Yea, why not?

Orthodoxus.

Aske you why not? Why man, by this meanes you would bring vs in doubt of the Apostles instification: and which more is, you do verie blasphemously derogate from the authoritie and dignitie of their authoriticall writings.

Exorciftes.

Nay fir, I call not their instification in question, but do onely declare what was the principall stoppage to that special action:

Math.17.20.

vey il parle de foy miraculeuse namely, the not effectuall working power of their owne fairb for the present.

Orthodoxus.

Well yet, by the tenour of your speech you would have ve imagine at least, that the instiffing faith of Christs disciples did oftentimes ebbe and flowe with the moone: because (howsoever the same was alwaies inherently dwelling within their barts) the efficacie thereof (for that present) was suddenly falne to a verie low ebbe.

And (which more is) we must (by the purport of your speech) be further perswaded, that verie many whom Christ (in the generall indgement) will finally, and iustly reiect as wor- Marb. 7.22. kers of iniquitie: they had once (notwithstanding) the true in- 1.Cor. 13.2. stiffing faith in themselues, howsoeuer they finally fell from the same. For many of them also, did (in Christs name) as ef- Heb. 6.4.5.6. sectually, and as powerfully drive foorth the dinels from people possessed, as did any of the rest, how holy soeuer. And so (by consequence) howsoeuer the callings and gifts of God to salvation be without repentance: verie manie notwithstanding, they may and do loose their instiffing faith, and finally fall from the Heb. 6.5.6. grace of God. This as it strengthnets verie shrewdly the popish opinion of falling from grace: so doth it mightily weaken that vndoubted assurance of the saving faith in all the elect.

Exorcistes.

Let it strengthen, or weaken whatsoeuer it will: verie certaine I am, that the instifying faith may effect such a worke. Orthodoxus.

If you meane such a worke, as your faith effected at Mabgmitton of late, we are growne to an issue. Howbeit, if you imagine that the instifying faith may miraculously drive foorth a dinell: then, all the elect (how vnexpert soever) they also are sufficiently able to cast foorth spirits and dinels if they please. For, they are all mutually interested in the selfesame instifying faith: and do iointly participate with all the prerogatives thereof what soever, as well as any of the rest. Yea, then those other preachers also, who severally, and at sundrie times did deale with the partie possessed: they might as effectually have dispatched that matter as you did your selfe: vnlesse haply you imagine them but reprobates concerning the faith.

Besides all this, if the driving out of dinels from men, be(as

Yea, and those other Preachers also (who estsoones before, and with your owne felfe at that prefent) attempted the matter in vaine: they may begin to make some scruple of conscience, concerning the foundnes of their instification, for their

Briefly, if the powerfull expelling of firits and dinels be in

faith could effect no such worke.

deed (as your felfe doth auouch) the effentiall effect of a instifying faith: then furely, that felfelame effect ( so highlie furmounting verie many of the rest ) it would vindoubtedly haue beene reckoned up in some one of those places at least, where the other effects of that faith are purposely registred by the spirit 2. Pet. 1.5.6.7. of God. Howbeit, this powerfull expelling of divels, is not anie where mentioned amongst those other essentiall fruits of instifying faith: and therefore, the same is no effentiall effect of anie fuch faith.

Exorcistes.

But in the xvi. of Marke, this powerfull expelling of firits or dinels is principally put downe as an infallible effect of the faith of the Gospell. For, after our Saujour Christ had spoken these words, be that beleeveth and is baptized, he shall be saned, he that beleeneth not, shall be damned, then he addeth foorthwith: and thefe tokens shall follow them that beleeve. In my name, they shall cast foorth Dinels: speake with new toongs: take away Serpents; drinke any deadly thing without burt: yea, and but even lay their hands on the sicke, and they shall recover. Loe, all these (you see) are most admirable effetts. Yet such (I affure you) as doe undoubtedly succeed a instifying faith in lesus Cbrist.

Orthodoxus.

I doe greatly mislike your assurance : for, these matters (how a. Cor. cap. 12.11 admirable focuer in flew ) they are no effentiall effects of a in-Item, in lot.com. fifying faith. Neither were they at any time, absolutely or fimply, but after a fort (as it were) the fignes or tokens of faith: and ferued only for that primitine age, wherein the Goffel of Christ was first to be preached abroad in the world. That selfesame primarie preaching of the Gospell, having (by the vnsearchable

Rom. 5.1.2.3. Heb.11. 32.33. 34-35-36.37.

38.

Marc. 16.17. x8.

Pet. Martyr, in

elaff.1.cap.8.

fett.20.

proul-

providence of God ) fuch fignes and tokens even purposely annexed vnto it, as trumpets or criers to fummon all forts of bearers unto the kingdome of Christ. For even as Mofes bis lame (in mount Sinai, and throughout the wide wildernes ) did gaine a woonderfull auctoritie vnto it felfe, by reason of the manifold miracles effected by Mofes and Aaron: which faid miracles notwithhanding ( fo foone as the people of Ifraell poffefsed the promised Land ) did foorthwith determine. So surely, thole felfefame meraculous actions, which in the primitive church did credit and grace the Goffell of Christ; fo foone as the Gospell it selfe was vninersally published abroad in the world. they foorthwith did cease and grow out of vie. By all which it Ang. Marlora, is verie apparant, that, those admirable effects, they were onely in Math.cap. but temporarie and personall prerogatives, more especially appertayning to some special persons: accordingly as it seemed good to the Lord to bestow them himselfe, in the fenerall distributions of those his severall graces. Howbeit, because those speciall graces (thus personally bestowed on some few ) did lohannes Calpublikely tend to the publike profit of all the elett, and for that win in Math. those admirable actions, so admirably effected by some one peculiar person, did generally serue for an undoubted confirmation of the faith in all: it therefore pleased the holy Ghost in that place, indefinitely to name the beleevers theinfelues, as though that which was done by fome one, or a few, had beene generally effected by all the faithfull.

Exorcistes.

Howfoener he speakes but of one, or a few of the faithfull: very certeine I am, that the miraculous aftions mentioned there, they are fuch effential rokens, as do undoubtedly succeed she faning faith of the Goffel. 34 Med 3 day water

Orthodoxiu.

That, those tokens succeeded the preaching of the Gospel, we do neuer deny : but, whether they do follow the preaching of the Goffel, as the effentiall effects of that justifying faith, which mutually belongeth to all the elect, is the very iffue of the question betweene vs: the which I am willing (if you please) that Maifter Beza doe determine for vs both in this fort : To another is 1, Cor. 12,9 ginen faith, by the fame filrit. This is not that faith ( faith Beza ) Theod. Beza, which belongeth indifferently to all the betoeners in Christ for annotan I. Con lenge no for the Apostle (in this place) entreateth onely of some certeine

Les Miracles de Moses coffeet quad le peuple possedoit la terre de Canaas ainfi

les Mirailes de Christ quas l'Eugaile estoit univer: salement public .

Mecial

Ioh. Caluin in I. Cor. 12.9.

Math, 17.20. Marc. 16.17. Luc. 7.6.

Math.7.22. 1.Cor.12.9. oudbria.

Math.17.20.

Tout est de foy, mira =

feciall gifts of the first: and therefore, this feciall faith, it hath a special relation vnto the effectual power of God in working of miracles, fo far foorth especially, as some speciall persons ( endued with that (becial gift ) were especially directed therin by some fecret motion from the furit of God. This therefore, is that faith. which we call (in the schooles) the miraculous faith: whereof an expresse mention more especially is made, in the seauenteene of Mathew: the fixteene of Mark: and, in the seventh of Luke. This miraculous faith is plainely distinguished, yea fometimes seperated quite from that true saving faith, whose proper obiett is the good-pleasure of God the father for, and concerning the instification and glorification of all the elect in Christ, effectually apprehended before by that their aforesaid saving faith. Finally, this selfesame miraculous faith, she hath also her severall doubtings and fundry imperfections: as may plainely appeare in Moses and Aaron, and in the disciples, and for the which also euen Peter himselfe was sharpely rebuked of Christ. Thusfarre Mailter Beza. Where he maketh (you fee ) those signes and tokens, fuch onely effects as follow the preaching of the Goffel for the confirmation thereof : but, no effentiall fruits of a instifying faith, as your felfe very fondly imagine.

Exorcistes.

Whatsoeuer Maister Beza or your selfe may imagine, very certeine I am, that Christ speaketh there of that saving faith which doth orderly succeed the orderlie administration of the word and sacraments: saying thus. Goe yee into all the world, and preach the Gospel to every creature. He that believeth, and is baptised, he shalbe saved the that believeth not, shalbe damned. And even then (vpon this so soletime a determination concerning the saving faith of the Gospel) he addeth foorthwith (by the co-pulative (and) the infallible tokens undoubtedly succeeding that saving faith; saying thus. And, these tokens shall follow them that believe. In my name they shall cast out divels, and so foorth. Demonstrating very plainely unto vs, that, the effectuall power for expelling spirits and divels: is an undoubted effect of the instifying faith.

Marc.16.17.

Marc. 16.15.

Orthodoxus.

No such demonstration at all. For, Christ (in that place) doth onely declare what tokens should follow the preaching and faith of the Gospel, but, puts downe no effective strains or effects

of a instifying faith as we shewed before, and which may yet more plainely appeare, if you rightly confider his maine purpofe it felfe, and the orderly course of his freech concerning the fame. The maine purpose of Christ, was to allure the elect to a Huro Cardinal. timely entertainement of the faning faith of the Goffel: and in Marchan. this he endeuoureth to do, partly, by an infallible promise of e- 16.17. ternall faluation to all the beleeners, and partly, by an ineuitable threatening of eternall damnation to all the unbeleeuers thereof. And now next (for their further confirmation in that felfefame saving faith of the Gospel ) he addeth certeine temporary and personall priniledges, as infallible tokens and pledges of that his eternall faming power: I meane, the powerfull operation of many most admirable & miraculous actions. The which said personall prerogatines, our faulour Christ did purposely bestow vpon fome certeine feciall perfons : not that he would have those personall prerogatives reputed as effentiall effects of a instifying faith, but, to be rather effectmed as temporary pledges or feales for the perpetuall establishment of his glorious Goffel. According to that in the end of the chapter, where it is faid that the Apostles went foorth and preached enery where; the Lord working Mare. 16.20, effectually in every of them, and confirming the word with miracles following. Thus then you may plainely perceive how Christ putteth down those tokens, as temporary pledges or seales of the perpetuall truth of his Gofpel: and no effentiall effects of the instifying faith. And therefore, if you have none other word else for your purpose, but that one place of Christ where he telleth vs, that this kind goeth not foorth but by praier and fasting, the fame (you fee) will not ferue your turne ; it being not ment at all of a instifying faith, as hath beene sufficiently shewed before.

## Exoreistes.

Howfoeuer you conclude at your pleasure: I will neuer be perswaded, but that, those tokens put downe by our sauiour there, they are vindoubtedly, the very essential effects of ainstifying faith.

#### Orthodoxus.

I conclude not at pleasure concerning this point: neither do I put downe my owne prinate opinion, but, the publique confent of many most singular persons, as may further be seene by their following testimonies.

First,

Chryfoft.in Math.17.20.

la foy miraculeuse est deja long temps celse.

First, Chryfostome (vpon that seuenteen of Mathew) faith plainely thus. Seeing these miraculous signes are not now wrought by the Church in our daies: shall we therefore conclude, that so mamy of the Christians as cannot possibly doe the like miracles, they are veterly destitute of faith? God forbid we should so hardly censure the deere children of God. The instifying faith is now present among vs: but, that faith which was called the miraculous faith, is ceased long since.

Sebast. Meyer, in I.Cor.cap. E2.9.

Againe, Sebastian Meyer, he faith, it is necessarie we should diftinguish this faith of miracles, from the instifying faith : because of that which our Saujour saith concerning some at the indgement day, who alleaging for themselves the miraculous faith, shall (notwithstanding the same) be reiested of Christ.

Bullinger, in Math. 17.20.

Bullinger in like maner he writeth thus. Some vnderstand this place of the power of miracles, and doe hold the fairb which is spoken of heere, for a particular faith, appertaining to the Apostles themselues: whom especially it behould to confirme the preaching of the Goffell, by their working of miracles.

Mofes Pellach. Analy (.typic. Math.cap.17.

Againe, Moses Pellachersu vpon the selfesame Scripture, doth make the miraculous faith, an vndoubted efficient cause of expelling the diwell from the possessed childe.

Aretime, in Math. 17.20.

Againe, Aretius, he telleth vs plainly, that, that which our Saujour speaketh there, of the removing of mountaines, and of nothing impossible to them that beleeve: it must necessarily be vnderstood of that miraculous faith, whereof the Apostle elsewhere entreateth.

X.Cor.13.2.

Master Caluin, he saith that our Saujour (in that place) speaketh properly of a particular faith, the which (as occasion requireth) bath from the Lord, it fecret motions : and is the fame with that whereof the Apostle makes mention faying. If I had all faith, so as I could remoone mountaines out of their places, and bane no lone: I were nothing at all.

Joh.Caluin.in Math.cap.17. 30.

Mufculses, in Math.cap.17. Loc.com. claff. I. eap.8. sect. 14.

Briefly, Muschlus he writeth thus. The casting out of divels (whatfoeuer men thinke) is an action of faith. Howbeit, it Pet. Martyrin Would be confidered, of what faith the Lord feaketh. For we know there be three kinds of faith. The first is that faith, whereby we beleeue things to be fuch, as they are in the Scriptures propounded vnto vs : as we heare in the Scriptures, that there is but one onely true God, and the same an almightie Creatour of all things. This we believe by the Seripeures: and this faith is proper-

properly called an historicall faith. There is another faith whereby we beleeue the promises of God, and do truely apprehend his great mercy and grace in lefus Chrift: this properlie is called the instifying faith. The third kind of faith, is that, whereby we doe firmely believe, that there is nothing impossible to God, and whereby also the minde it selfe (by a speciall motion of the first of God) is forcible mooned to the powerfull effecting of lome admirable matters: and, this is properly called the faith of miracles. The first kinde of fairb is most generall, and reacheth es Diablesont euen to the reprobates : in so much as satan also himselfe is thought to enioy it, according to that of lames. Thou beleeveft lam. 2.19, historicale of ne usticative there is one God, thou dost well: the dinels also they beleeve and tremble. The second kind of faith, is onely that saving faith of Tit.I.I. the Adopted sonnes: by a hich they are firmely incorporate, & saued in Christ. Of this faith the Enangelist speaketh not heere; neither yet can they that have this faming fairb, effect any miracles by vertue thereof. The third kinde of faith, is onely a particular Aug. Marlorat. faith in some certaine speciall persons: and the same not alwaies in Math.cap. inforce, but hath her freciall times, and peculiar reasons annexed 17.20. vnto her. This kinde of faith, may fitly be called a particular, lob. Caluin, in or fingular faith: it being the fingular gift of the boly Ghoft , and 1. Cor. 12.9. having from thence her fingular directions, as the Apostle declareth faying, to another is given faith by the same first. The which (without doubt) must in no wife be understood of the instifying faith : because (this being peculiar to some one, or a fewe) the instifying faith, it belongeth indifferently to all the elect. This miraculous faith, it saueth none, nor changeth the Pet. Martyr, minde: neither is any man bettered thereby, the woorth of loc, com, clafit, one baire. (Yea, and it is also eftloones bestowed vpon manie cap. 8, feet. 14. reprobate persons, who will say voto Christ in the general judgement; Lord, Lord, have we not by thy name prophesied, and by thy Math 7.22. name cast out divels, and by thy name done manie great workes: to whom he will answer, I never knew you, depart fram me yee workers of iniquitie. Againe (faith the Apostle) If I had al faith, so as I 1. Cor. 13.2. could remoone mountaines, and have no lone, I am even as nothing. Of this faith our Sautour speaketh in the place you alleage faying. If you had faith fo much as is a graine of mustard feede, Math, 17.20 and fould fay to this mountaine remoone hence to yonder place, it. should foorthwith obey you. By all these restimonies, it is very apparant, that Chrift (in that parcell of Scripture which you produce for your purpose ) speaketh nothing at all of the infifying faith in Iesus Christ.

Exorcistes.

Howfoeuer your felfe doe conclude, and those your contestes may feeme to confirme: those tokens which Christ puts downe in that place, they are (I am sure) the essentiall signes, or effects of a instifying faith.

Orthodoxiu.

Although (by reason of a selfe conceit ) the indgement of learned dinines be vnable to ouersway your setled partinacie concerning this point : yet let the absuraitie of your owne speech, enforce you(at the least) to fortake such a palpable errour for shame. For, if the tokens put downe in that place be (indeed and in truth) the effentiall and ordinarie effects of a true instifying faith, as you would beare vs highly in hand: then furely, this palpable abfurditie must necessarily ensue so abfurd an affertion. Namely, that, either there are none (now in thefe daies of the Gospell) who may truely be said to be instified: or that (now at the least) we have the true instifying faith in another edition, quite differing from that which was then in the primitine Church. For, verie certeine I am, that, no Christians now(how holie focuer) are able (by the onely efficacie of their instifying faith) to drive out a spirit or dinell in any possessed: howfocuer your felfe durft to boldly, (I will not fay blindly) aduenture vpon fuch a woonderfull worke.

Exorcistes.

Sir, you doe ouer grossy abuse me with girding quippes: I would you knew it, I did not blindle vndertake that admirable enterprice, as your selfe doth bluntly imagine.

Orthodoxus.

My imaginations herein are nothing so blunt, as the bluntnes of your cause doth require. For, if the undertaking of such an
admirable enterprise, without some apparant directions and
warrant from the word, be but a walking in darkenes, yea, a
verie desperate, and a blinde rushing upon the worke it selfe:
then I hope I do not grossy abuse you with girding quippes, because it is lawfull to call darkenes, darkenes. But your telfe did
undertake that admirable enterprise, without any apparant
directions, or warrant at all from the worde, as hath been essentially
ciently declared, and therefore you rushed but blindly upon
that

that woonderfull worke. So then, (the premisses you see being dulie considered) you are now enforced perforce to confesse, that, either you drave foorth no divell at all from the young man at Mahginton: or that else, you drave him foorth (at the least) by the onely meanes of a miraculous faith. Howbeit, the miraculous faith you may at no hand abouth in that assion: because you disclaimed the same but even now, as a thing deased long since.

Exorciftes.

Not so. I onely affirmed, that the miraculous faith, it was thought (of some) to be reased long since: but told you not what opinion I hold my owne selfe, concerning that matter.

Orthodoxus.

Are you opinionate then concerning this point? Let vs heare (I befeech you) your proper opinion: and tell vs without anie doubling, whether you hold for certaine, that the miraculous fanh is yet still continued in these daies of the Gospell?

Exorcistes.

If I anouch the continuance thereof, it is no herefie I hope.

A man (by the course of your speech) may give a shroud gesse concerning the length of your foote. How beit, the night is sarre spent, and I am over wearie to hold out the controversie without a breathing site at the least. Let vs therefore breake off for a little short space: and then set upon it asresh. For, I am unwilling to give over the conference now, before the matters be brought to some better pensession.

Lycanthropus.

Gods name be bleffed for your Christian care in doing vs good: and we willingly yeeld to your motion.

Orthodoxies.

Arisethen, & let vs go walke a turne or two in my parlour.

Weattend on your person.

The end of the ninth Dialogue.



# The tenth Dialogue.

#### ARGVMENT.

Whether a miraculous faith (apprehending the power of God, for the powerfull expelling of Dinels) be yet fill continued? What a true miracle is? And whether the working of miracles, be now fully determined in the Churches of Christ?

# The speakers names.

PHILOLOGYS. PHYSIOLOGYS. YCANTHROPYS. ORTHODOXVS. PNEVMATOMACHYS.) (EXORCISTES.

### Ortbodoxus.

Pennie-woorth of ease, I perceive is woorth a pennie: Oh how this little recreation hath revived my mearied firits? Do not you also, verie fensible perceiue the felffame effett in your felues ?

Physiologus.

Yes fir, bleffed be God for the fame. For my owne part, I feele my felfe as lively in bodie, as sharpe in conceit, yea, and as fit for the conference, as I was at the first beginning.

Lycanthropus.

The same I dare say for my selfe and the rest. Orthodoxus.

Let vs then go roundly to worke. Come on Exorcistes, tell vs in good fadnes, doe you hold it for certaine, that the miraenlow faith, is yet ftill continued in these daies of the Gospell?

Exorcistes. What reason have you to imagine the contrarie? Orthodoxus.

What reason? I will give you one reason (for this once) in working miracles coafed. stead of athousand, thus. The working of miracles is ceased long fince : and therefore also the miraculous faith.

D. Atol. 32.33. Exorcistes.

cryo Mirace tous faith.

D.I.Narrat. Why fir? to remooue the divell by prayer and fasting is no pag. 10. D.doft. pag. 79, miracle at all. PhyfiePhysiologus.

Maister Orthodoxus, doe rest you a little, and let me arene this point. Come on Exorciftes : and answere directly. Is the driving out of dinels by prayer and fasting, no miracle I pray you?

Exorcistes.

It is no miracle at all.

Physiologus.

Well, then I perceiue, we are of necessitie enforced to declare plainely vnto you, first, what a miracle is, with the fundrie kinds of miracles: and then next, we will exactly consider of your action at Mahanitton, to fee, whether the fame (pretended to be done by your felfe as it was) may truely be termed a miraele, in any respect:

Lycanthropus.

I pray you proceed in your purposed course.

Physiologus.

With very good will. Wherein first, for the word (miracle) it felfe, we have to confider, that, that thing which we com- Pfal. 139.14. monly account a miracle, is named of the Hebrewes (nephlah) I meane, a most admirable or, a merueilous matter. Or rather Pfal. 118,23. (niphlath ) if you will : that is, a woonder quite hid from our eies. And therefore, all those obscure and admirable matters which הובלארת do highly furmount the reach of our reason: they are commonly Exod. 34.10. called (niphlaoth) that is, very frange and admirable actions. Or 106.37.16. rather (miphleoth ) I meane, such hidden, and fuch secrete occurrents, as cannot pollibly be conceived by the narrow compasse of our common, and natural fense. They do fitly proceed from the radicall word (palab) or (niplab) which is as much to fay, as, hold, rel to be vailed, obscured, quite bidden, difficult, and very highly sur- 7501. mounting the shallow reach of our reason. Because, every miraculous action, is alwaies some such kind of matter, as is over much vailed, obscured, bidden, and difficult, beyond our common capacity : yea, and fuch an unwonted occurrent, as feemeth most admirable, and very hard in our present apprehension. In like man- Savua, Soo ner, the Gretians, they entitle it ( thauma ) that is a merueile, or To Savua(w. moonder. And, it commeth of the verbe (thaumazo ) which fignifieth to admire, to merueile, or woonder. The latines, they call Miraculum, q. i oculi mirie. it miraculum, quasi occuli mirum, the woonder of the eie, for that it oculi mirum, feemeth a merueile in every mans eies : and therefore, they do often306 The tenth Dialogue.

Prodigium, portentum, monstrum.

Amiracle,

The efficient

The materiall cause.

The finall

oftentimes expound it, a prodictions, a monstrous, or, an admirable matter, for that the Lord by fuch an omvoonted meanes, doth extraordinarily foreshew some admirable accident, quite contrary to the accustomed order of nature her selfe. So then, by all the premisses it is verie apparant what a miracle is. Namely, it is by the extraordinary working power of the Lord, some such unaccustomed action as verie highly surmounterb the whole faculty of enerie created nature: and is therefore thus admirable effected. to the end it might the rather affect the beholders with an admira. tion thereof, of might the more certainly confirme their faith in the truth of the worde. In this definition we may eafily discerne all the effentiall causes of myracles. For first, the efficient cause of cuerie such admirable action, is an extraordinarie working power of the Lord. The materiall cause, are all those admirable actions themselves. The formall cause, is the unaccustomed maner of effecting those actions. The finall cause, is partly to affect the beholders with some serious admiration concerning the omnipotent power, and wisedome of God: and partly, to confirme their faith in the truth of the worde. By all which you may plainely perceive what a miracle is.

Lycanthropus.

Verie true : but, what be the fundrie kindes of miracles?

Physiologus.

They are those variable and differing sorts of admirable actions: which both may be, and are dinersly discerned according to their diners and fundrie conditions. And these sundrie sorts of miracles, are twofold: namely, either true, or false miracles.

Two kinds of miracles.

Which are the true miracles?

Phyliologus.

Atrue miracle, what?

They are al those admirable actions whatsoever, which (both for their matter and forme) are rightly and truely effected: and which also, are wholie directed to their certaine determined endes, namely, the glorie of God, and credit of his glorious Gospell. And, such are all those admirable actions (how sielle socuer in shew) which were miraculously accomplished, either immediately by the Lord alone: or mediately at least, by his extraordinarie ministers.

Incuma-

Which are the false miracles?

Physiologus.

They are all those admirable matters in shew, which either a sale miracle, are not (in deed and in truth) the selfesame thing they seeme to what? portend: or which else are effected, not by any supernaturall power surmounting the reach of our reason, but, by some such naturall facultie of nature herselfe, as is bidden and secret from the present apprehension of those that behold the same. Yea, and which also are estsoones directed to some such special purpose, or sinister end, as is directly opposite to the glorie of God, and the truth of the Gospell. These later sorts of miraculous actions False miracles (how admirable socuer in sensible appearance) they may may be effected without any extraordinarie belpe of the Lord, be easily effected three manner of by Angels, by divels, and expert persons: even onely thorough some hidden facultie of nature her selfet three manner of waies.

For first, verie certaine it is, that Angels, dinels, and men (expert in naturall philosophie ) having a deepe infight into the bidden fecrets of nature: and being thoroughly experienced in the powers thereof: they may and can eafily apply those saide natural powers, to some such perexisting matter, as hath in it selfe. a natural difosition to everie such action entended. For, from the natural conjunction of some such perexisting matter with forme proffered efficients, there will even naturally succeed, some fuch vindoubted effects, as the partie (procuring fuch naturall conjunction) propounded before. Yea, and those also ypon the fudden, and beyond the expectation of all the beholders therof: which doth eftfoones enforce them to admire at fuch rare. and unwoonted enents. For the dinell himselfe, as also, those experienced persons in natures secrets, they doe verie well know, that frogs, wormes, yea, and also some ferpents, are casily engendred of some putrified matter perexisting in nature : especially, if there be added to enerie fuch putrified matter, and of heat, by fuch certaine degrees as is correspondent thereto. Now then, this the foresaid coniogning of putrified matter, an active heat together, being not verie difficult for dinels, and for cogging companions to effect if they please : they therefore eftsoones doe attempt the timely effecting thereof, and all to circumuent Aug. de trinit.

and deceiue the beholders themselues. Euen as did lannes and lib.3.

X 2

lambres,

308 The renth Dialogue.

lambres, the Egyptian forcerers: if Augustines iudgement be

adjudged Canonicall.

fom. & vigil. libr.

a6 in Phrenefier.

Secondly the dinell himfelfe, and fo many befides as have any infight at all into the fecrets of nature, they doe very well Philosophus, de know, that some sodaine commotion of the naturall spirits, of blond, and of humours, do mightily disturbe and distemper the bodies of men. Infomuch as the imaginations, the formes, and representations of things raised vp and conserved in those selfesame commutions: are eftsoones exhibited to the phantasie or imaginative facultie, at the verie fame inftant the commotion was made, yea, and efcfoones alfo, even in that felfe fame manner and order wherein it pleaseth the disturber of our spirits and hamours to convaie those selfcsame representations. By which faid meanes verie many and fundrie visions do foorthwith appeere to the phantafie: as we may plainly perceive in fo many as are fearefully affected with Phrenefies. Yea, and ( which more is ) the matter it felfe may be brought to fuch iffue, as those felfesame representations which are inwardly conserved in the imaginative facultie: they may, and are efcloones recalled to the externall fenfes themselves. In so much as the partie (preposterously affected therewith ) doth verie strongly imagine that he vindoubtedly beholderb those selfesame things with his eres, which were apprehended before, in the phantalie, imagination, or common fenfe, and are converfant wholy therewith: whereas (in deed and in truth) there was never any fuch matter existing essentially in outward appearance. 3. Lastly, many like admirable matters may verie casily, and

Magifter fengent.lib.2.dift. 7.fol.87.

(asit were) with a trice, be foorthwith effected both by ainels and by cogging companions: either by the affiftance of some precompatted confederacie, or through the onely supply of some local motion. Wherein (partly by matchwords, and partly also by the present exchange of one thing for another ) many admirable actions (in an outward fensible feeming, and by a nimble conneyance ) both may be, and are eftioones effected by seducing make-shifts, and inggling mates. Now then, all these the forenia, ratione no- named fundrie manners of working many admirable matters in outward frem: how frange focuer they feeme to the beholders themselves, they are simply no miracles at all : howsoever (respecting our shallow reasons, and stinced indgements ) it pleafeth the Lord efthoones to entitle them fo in the facred ferip-

Hat autem om-Arivel yarazensikos, appellantur miracula.

tures ..

eiently heard what a miracle is, as also of the fundric forts of missorum, al miracles: doe tell me with whether of both these forts of missorum, al eles aforesaid, you do range your supposed admirable assistant wrought at Mahonitson? I meane, whether we must esteeme the same a true, or false miracle? A true miracle you may not affirme it to be: both because the same is veterly destitute of all those the former essential canses of miracles, and for that, no such thing at all was cuer effected, as hath beene, and shall be shewed at large. Againe, a false miracle (I beleeue) you will never amough it to be: for feare of being forthwith concluded some such cunning suppostor, as hath (only by suggling sleights Ass. 9.

and salse legerdemaines) a long time bewitched the minds of the I Cor. 11.3. Simple.

Exorestes and Exorestes and

I account it no miracle in any respect. And surely, if your See M. Darels selfe, or any other have conceived thereof, as of a miracle, and Apolog.pag.32. thereupon also have thought hardly upon it, for that the miraculous actions are thought to be ceased: you are therein (by your patience) verie deepely deceived.

Why fire is not the driving out of Dinels a miracle?

Exercistes.

In deed, to cast out divels by a commanding word so as one no see M.Dareh sooner commaundeth the spirit to goe out, but soonth with he Apolog. pag. 32. departeth, as Christ and his Apostles did: this I confesse, is not onely a miracle, but of them the greatest. Howbeit, by meanes of prayer and fasting to drive out Satan, or rather, to entreat Maib. 23. Christ (to whom all power is given in heaven and in earth) to cast foorth Satan: is no miracle at all.

And, why fo I befeech you?

Exercistes.

Because of the meanes that is vsed. For, whatsoever is See M. Darels brought to passe by meanes, that same is no miracle (because Apolog. Pas-33) of that saide meanes) be it never so woonderfull: as might be shewed (but for breuities sake) by a thousand instances.

You are either a great frend vnto breuity: or breuity a good shelter to your wether-shaken cause at the least. Notwith-

standing, for that you go about (by a bare pretence of meanes) to make a mere nullity in many mirraculous actions, as shalbe Thewed hereafter; this I must be bold to tel you (as towere) by the way, that either I wholly miftake your meaning, or, your felfe do veter you wot not what. For, if by the word (meanes) you understand fuch a meanes, as bath effentially in it owne felfe, some energetical force, either naturally, or artificially for the orderly effecting of mattersanamely, fuch a meanes as hath in it felfe naturally fome naturall confonancy concerning the action encended (as hath natural foode, for the orderly conferuation of our naturall being ) or if otherwaics, you vnderstand fuch an artificiall meanes, as hath in it felte artificially. an apt correspondency vnto the purposed bufineste as hath the carpenters axe, to the hewing and squaring of logs) then you fay true. Because, any thing effected by such essentiall meanes, hath in it feltenin extraordinary ion supering unal pomer, (thow admirable focuer in thew ) but is ordinarily effected by intre naturall, or artificiall meanes at the leath hand therefore, howfocuer a moonder, yet no miracle in any respect. Howbeit if by the word (meanes) you understand some such supposed phantasticall meanes as, neither naturally, nor artificially hath in it fe fe any ability, disposition, or aptnesse at all to any such action entended, as are all created, or mere naturall meanes whatfoeuer, to every of those extraordinary and supernaturall actions which wholly concerne the powerfull expelling of forits and dinels: then, this your speech ( respecting especially the point of our question) is conto abfurd and senceleffe. Neither shall you ever be able (though you let brenity afide for the prefent, and take what leafure best liketh your felfe ) to give vs herein, so much as one onely true instance, out of all those your pretended thou fand instances, whereof you so brauely vaunted before.

# Exercistes.

You goe about I perceive, very sleightly to overslip the maine point of my argument: by this your cunning new-coined distinction of meanes.

# Physiologus.

Nothing lesse I assure you. And therefore (seing you are so resolute) do frame your owne argument: that you may foorthwith receive an answere directly vnto it.

Exorciftes.

Exarcilles

I frame it thus. Whatfoever is brought to paffe by syeanes, See M. Davils that is no miracle. But, the driving out of dinets by praise and Apolog. pag-33. fasting, is brought to passe by meanes: therefore, the driving out of divels by praier and fasting is no miracle.

do, or come checke direct in solology or rece internation as if

First, make plaine the ambiguous terme (meanes ) in your major proposition: and tel me plainely, whether you understand thereby, any fuch effentiall meanes, as, either naturally, or artificially at least, hach in it felfe, fome energetical force, for the powerfull expelling of firits and direts: 3 d yester but raining Exorcistes. beforte : examples tischen vil sorgent

I understand not any such effentiall meanes at all: but such a meanes rather, as doth accidentally befall the action entended: that felfefame accidentall meanes, not having any further force in it felfe for expelling the divel, then pleateth the Lordto bleffe it withall.

Physiologus, 12 2012, 20 1101, 10

This then I dare tel you for truth athat, your affumption is veterly falle. For the powerfull expelling of firits and dinels, was never effected by any fuel meaner, but, by the onely fupernaturall power of the Lord, as bath been sufficiently prooued long fince; and therefore, every fuch action ( notwithstanding your often pretended meanes of praier and fasting ) multineeds be a miracle.

Nay fir, when faran is cast out by praier and fasting, the See M. Darols whole church, or any member thereof, it worketh no maratle: Apolog pag-33. because, the cannot ( in ving the meaner) be affure deo preuaile. For, although the afurance is, and may be great in this See M. Darels cafe yet, we cannot be fure that the party fhalbe delivered, the meanes beeing vied; because, God is at liberty, to bleffe the meanes he fath appointed to this ende or or withhold his bleffing from it. And, in this latter cufe swhat will any meanes profit or preuaile?

Physiologia 1 591102-007

Your minde (it flioud feeme) is migheily amazed with the matter in queltion: your specelies they are fo fearefully di-Aracted among the afelies: For the affarance (you fay) is very great in this cafe : and yes, you cannot be affured of the parties

X 4

deline-

. The senis Didogue.

delinerance. Because, the whole successe of that busines, doth whole depend upon the great blessing of God: without which the mental cannot possible prenaile, or profit in any respect. On where are crowded up closely together, and bugge company of crazie conclusionanthe one of them proferring the cannot do, or counterchecke directly unto the other. Insomuch, as if they be not all bound the sooner unto the good behaviour: some bloudie mass acre will undoubtedly fall foorth among themselves. But goe to: what if your saide meanes should be blessed of God: My meaning is this; What litthe Lord, even at your praier and fasting be entreated to drive foorth a dinell? Were that worke, thus effected (as you fondly imagine) by meanes: no miraculous action at all?

chabnanto mille alle le Exorcistes, mandrobes, radon enance

See M. Darels of It is then, mirandum, non miraculum: that is, a moonderful Apolog.pag.33. worke, but not a woonder. It have and profession and and are

Physiologus.

Oh, then I perceive, the verie period of time is now plainely expired? wherein that old verse must needes be fulfilled, which faith:

Dieferty chall.

Miranda canunt, et non credenda Poeta .----

bouson vis The Poetsmany mounders fing so wareque statement

Boile Ald Which are not moorth the crediting.

For, teleme I pray you, whether you account this your newe coined distinction of mirandum, and miraculum: as a found, and a current distinction?

South of the said bearing trained Exercistes. it said color of vil

Yea, why not? It being the very same which the holy Ghost observeth in sundry, places of Scripture: where he putteth downe these two distinct words, namely, signes, and woonders. By signes he ynderstandeth all those miraculous actions what-socute, which are called miracular and by woonders he meanethall those admirable matters, which, in an onely regard of their great inwoontedness are firly termed miranda.

Physiologus.

This new-coyned Logicke, or rather, this coie-kinde of diflinguishing cames, you have kearned perceive from mee mistres Merchant; who (with as great probability of reason) hath tolde vs long since, that Pepper is begin operation, and cake in working. Making operation and working, the divident members of her pepper in sale: as you make your woonderfull worke, and your woonder, the severall kindes of admirable matters, and, all this, to manage (if possiblie it might be) your woonderles woon-

der wrought at Mabonitton.

And thus you would cunningly east a myste if you could before the eies of the simple: to make them believe, that a
moonderfull worke were no moonder at all, and that no moonder
at all were a moonderfull morke. And so, it commeth eftsoones
to passe (especially among such as are desirous of nonelities)
that, signes and moonders must be esteemed, either as true moonders, or no moonders at all, when soever, and so oft as it pleaseth
your selfe to make of a moonder lesse moonder, a moonder of moonders.

Howbeit, because this new phantasied distinction of signes & woonders, is become (at this present) the fairest flower in your garden, to furnish foorth your faint-harted cause: it shall not be amisse first to put downe the verie true meaning of those two severall wordes: and then next, to lay open your palpable impudencie, in so grotlie abusing the same, to serve your turne.

Lycanthropus.

I pray you proceed in your purpofe.

Physiologus.

Content. First therefore (for signes and moonders) the He-Numb.31.9.10 brewes, they have vivally Oth, and mopeth, saving, that est. and 26.10. soones for the word Oth, they do vie the word Lanas, which Pfal.74.4. signifieth a signe, or a banner set up for a soken, as in sundrie pla-and 30.17.

By the worde Oth, they understand such a signe as por- The tendeth some rare matter to come, or rather a moonder, whose expenses, prediction is hard at hand. It springeth from the radicall Exod. 4.8. werbe, Athath, which is as much to say, as to come speedic 1. Chro. 16. 12. ly, to make haste, or to runne: because every miraculous ac-Pfal. 105.5. tion, (surmounting the ordinarie course of nature, and comming to passe beyond the common expectation of people) is est-soones in place as it were on the sodaine, and within the be-bolders view before they begin to imagine thereof, as we may plainely perceive by the verse vse of the word it selfe, in sundrie places.

Againe, by the word Mopeth, they understand some prodi- Exod. 7.3.
gious or seldome seene thing, some unwoonted, or persmasorie mat- De ut. 13.1.2.

14 The tenth Dialogue.

1.Chro.16.12.
Ezec.12.6.11.
loel.2.30.
Fibral
ex Fibraconem
habet cum.
TRD.
i. persuasit, vt
Gen.9.27.

ter, yea, or some such perswasible signe, as veric easily procureth credit with all the beholders. It comes of the worde inphab. and hath an affinitie with pathab, which fignifieth to perswade, or entice : because, euerie such admirable matter ( how vnwoonted focuer) it hath in it felfe fuch a persmading or an entycing power as prenaileth with men. And, hereof it came to paffe that the third sonne of Noah, verie fiely was named lapheth, for that he and all his posteritie (by the admirable promises put downe in the Goffell) were to eafilie persmaded or enticed to dwell in the tents of Shem, vnto whom the Sautour was promifed. The which dwelling with Shem, may fitly be called Mopeth, that is, a woonderfull matter: by reason of that woonderfull effect which it wrought upon lapbeth, and all his posteritie. Thele two wordes (Oth and Mopeth) do differ the one from the other, in this, namely, for that the word Oth, is vied in many places where the worde Mopeth may not be vied : because Moperb, it euermore respectech the effect or the end, which is to procure an admiration with men: and therefore it is verie apparant, that a mounder (respecting especially the beholders themselves ) is no lesse admirable, then a woondrous worke: howfocuer it pleafeth your felfe to distingush the one from the other.

R.D.Kimbi. Pagnin, inthefauro fantla lingua,

Exorcistes.

Deut.13.1,2.

Not I, but, the bolie Ghost doth distinguish them so, in sundrie places, especially in Deuteronomie: where he putteth downe signes and moonders, distinctinely. Understanding by signes, such miraculous actions as are onely esfected by the supernatural or commanding power of the Lord: and by moonders, such strange operations as do (for their strangenes) make men to admire, albeit not wrought by anie supernatural, but onely by natural meanes. These latter, they may (for their strangenes) be fiely called a moonder, but, no moondrous morke: because, they be effected by meere natural meanes, and so my distinction (you may see ) it is currant.

Physiologus.

Were you not shameles, you would blush for very shame, thus shamelestly to brand the bolie Gbost with a lie, and all to vphold your Legerdemaines: which cannot possible stande of themselves, but must needes be underpropped estsoones withlying distinctions.

For, whereas you would make fignes and woonders, two difinit or fewerall matters, because of the distinctine particle ( or ) put downe in the text, and thereupon would have vs imagine that by (fignes) are mient miracles, and by (woonders) is vnderstood a woonder forfooth, but no woondrows worke: may it pleafe you to cofider a little better with your felfe, how that the holy Gholt (in that place) Joth vie those felfefame two words, not as feuerall matters distinct in themselves, but rather, as meere Synonyma, that is, words of one and the felfe same signification, exegetically put downe, the one to explane, or expresse the other, according to that in the Pfalme, where the Prophet faith thus : Remember the maruellous workes which the Pfalm, 105.5. Lord hath done: his woonders, and the judgements of his mouth. Putting downe the woonders and indgements of his mouth, to thew what he meant by the marnellous workes reherled before. As if he thould fay thus, would you willingly know what I meane by the miraculous or maruellous workes of the Lord? I meane, althose his woonders and judgements, which (so expresly and after fuch a speaking manner ) doe declare his extraordinarie working power: to the great admiration and woonder of all the beholders thereof.

Howbeit, because the distinctine particle (or) is so pretious a pearle in your eies, what fay you to that place in Exodus, where the verie selfesame words are expresly put downe to the felfesame purpose with that in Deuteronomie; albeit not definitionely, but rather copulationely thus. And I will multiply, Exod.7.3. eth-othibai, veeth-mopthai: that is, my fignes and my moonders. Thak-nk Here the holy Ghoft, he vieth (you fee) the copulative ( and) -DID-THI and not the defiunctine particle (or) and yet, to one and the felfe purpose with the text you insist upon : which plainely declareth, that fignes and woonders, they are no fuch feuerall matters distinct in themselves, but were smonyma, the one put downe to expresse the other. Exorcistes.

If signes and moonders be mere synonyma, and indifferently put downe for a miracle, then Danid (it should seeme ) he became a miracle, especially then, when he was reputed the woonder of men, according to his owne testimony : telling vs plainely, that he became a monster onto many, which (by your Pfalma 1.1%) exposition) must be understood a miracle to many. Howbeit, the purpose of Danid, was only to expresse his present distres-

The tenth Dialogue.

fed estate; by the word mopheth declaring plainely vnto vs. that he was no leffe abhorred of wicked men, then if he had been a monster in nature. By the which it is very apparant, that fomething may truely be termed a woonder : and yet, the fame no woondrow work.

Phyliologus.

You doe very absurdly abuse the word mopeth it selfe : and most grolly mistake the true meaning of David in that portion of feripture. For first, the word mopeth there, it doth not necessarily conclude, that David was simply a monster : but rather, it noteth voto vs, that he was generally reputed with many, as an admirable signe, or token of the extraordinary care of Godtowards allehe chosen in Christ. And, so much, the letter (). nam, ], eft lite- capb ) prefixed before mopeth, and making it kemopeth : very plainely importeth vnto vs. For, that letter, it is (as every one knoweth right well) a letter of similitude, or likenesse: and therequali, velat, ve- fore, it must be translated, in like fort, euen as, euenfo, as it were, in like manner, and so foorth. Whereupon you may plainely per-

Mon simpliciter Sed Secundum quid.

יכבונפת

ra fimilitudinis.

Et exponitur,

perinde, fecut,

luti, vt, ita, fic,

ceiue (if you please ) that, the reading, it ought to be thus. I became ( as it had been ) a miraculous figne, or token to many. Not that the prophet was simply so, but rather, esteemed so; yea, such a one in respect, and after a sort. Neither was it the purpose of Danid (in that place) to make any mention at all, of any his present dittressed estate:but rather, to expresse the admirable mercies of God, concerning his extraordinary working power, in fo miraculously protecting the person and state of Danis. As, if he should fay. O Lord, thou bast with such faithfulnesse and truth, preserved thy poor servant from time to time, that, very many (in an onely consideration of my miraculous deliuerances) doe not onely admire at thy extraordinary power in protecting my person : but (which more is) they are mightely mooned (by the example of thy manifold mercies in me) to depend altogether upon thy wonderfull providence. That this is the true meaning of the word mopeth there, not onely the verie coherence of that [cripture it felfe, but also the other like places where that selfelame word is purposely applied to any mans person, doth plainely declare. Howbeit, if by the word mopeth we must necessarily understand a bare mounder forfooth, but no moondrous worke: doe shew me your

opinion concerning another text in loel. Where the Lord

Titelman.in Elucidat pfalm. Pfalm.70.8. Tremel.in Pfal.71.7. annotat.7. Ezech, 12.6.11.

Loel, 2.3 Q.31.

faith he will shew woonders in the beauens and in the earth, blond, fire, fire, and pillers of smooke. The sunne shall be turned into darkenes, and the moone into bloud, before the great day of the Lord come. Doe tell me I beseech you, whether these woonders in heaven and in earth, this blond, this fire, these pillers of smooke: whether I say, this turning of the sunne into darkenes, and the moone into bloud, are not everie of them to be esteemed verie woondrown workes? I hope you dare not, verie certaine I am, you may not denie them for such: and yet the holy Ghost (notwithstanding this your new-eoyned distinction) he vieth the verie selfe same word mopeth, which you simply translate a woonder, but no woondrows worke, saying thus. I will shew mopthim, that is, woonders in heaven and in earth.

Moreover, whereas the Lord in Ezechiel observeththe veric felfefame word mopeth, which you fimply efteeme as a monder, but not a moondrous worke: the verie purpose and coherence of that feripture it felfe, verie plainely declareth, that it may not (especially in that place) be wel translated a woonder: but rather, a foreshewing signe or token of Israels captimitie among the Caldeans, faying thus: I have constituted or orderned Ezech. 12.6. thee, ki-mopeth nethattiack lebeth Ifraell: that is to fay, a fore- north Shewing signe or token to the house of Ifrael. And a little after TIANS in the eleventh verse, thus, fay thou vnto them, emor ani mopethkem: that is, I amyour foreshewing signe or token: as I baue Ezech. 12.11. done, fo shall it be done unto them, they shall goe into bondage and TIN TON captinitie. By all the premisses then it is verie apparant, that 227212 those two words (fignes and woonders ) which your felfe would feeme to distinguish: they are not (throughout the olde testament) put downe (concerning this question) for any such seuerall matters distinct in themselves, but rather, as synonyma, and the one to expresse the other.

Licanthropus.

But, how are they vied in the new Testament?

Physiologus.

Even as before in the olde. For else, either the holie Gbost should be contrarie to himselfe: or that which we concluded before is veterly false. And therefore, for the Hebrew wordes Oib, and Mopeib: the Gretians in the new Testament (for the most part) they vie Semeion and Teras, that is, signes and woon-on which, ders miraculouslie effected by the extraordinarie power of the resus. Lord.

The tenth Dialogue. 218

Although, I denie not, but that now & then they vie other wordes equivalent with those, as did also the Hebrewes before them. For foit appeareth in Luke, that after the curing of the palse sicke, the people with a woonderfull amazednes cried out, and faide : doubtleffe we have feene Paradoxa, this daie : vling (insteede of those other we named before) Taradoxa: which worde, the vulgar translateth mirabilia, Erasmus incredibilia, Tremellius prodigia, Pagnine, Beza, and Montanus, inopinata, that is, woondrous, incredible, Brange, and vnlooked for things, or things beyond our common expectation.

Savuaçov. Maib. 21.15.

marado Ea.

Luc.5.26.

Againe, they vie eftioones also, the worde Thaumaston; as appeareth especially in Mathem; where (after the admirable curing of the blinde, and the lame in the temple ) it is faid of the high Priestes and Scribes, that when they behelde Thaumasta which some enterpret mirabilia, some miranda; I meane, the great maruels and woonders which lefus did ) they were highly offended. The like vie of this worde appeareth elsewhere in

Marc. 12.11. Joh 9.30. Apoc. 15.1.3.

ONLLETOY.

fundrie places of Scripture.

Thus then the holie Ghost (you fee ) he vieth for this matter, such varietie of words as seemeth best to his wisedome: although for the most part he putteth down Seimeion, & Teras, as I told you before. And, by Seimeion, he understandeth especially, all those foreshewing signes or tokens, which are by the onely miraculous power of the Lord effected: as verie plainely appeareth throughout the whole Bible. But by the word (Teras ) he doth more peculiarly expresse all those admirable matters of the mightie lebouab, which do fodainely procure admiration with men: as may verie euidently be feene in euerie Scripture, where the faid word is in vie.

Mat.12.33.39. Luc. 8.11.12. Luci 1.16.29. 100.4.48. Treas. Math, 24.24. Marc. 13.22. Joh. 4.48. AEt.2.43. € 4.30.65. 12.6 6.8.6 7.36.6 15.12. 2. Cor. 12.12.

By all which it is verie appant, that the Grecians also (howfocuer in the new Testament, they vse seuerall wordes concerning this question) they do understand thereby, no such fenerall matters, as are effentially distinct in themselves : but rather all those miraculous actions which are entirely accomplished

by an extraordinarie, or supernaturall power of the Lord. Exercistes.

Howfoeuer you frame expositions to fitte your owne turne, the holie Gboft, he knoweth best how to enterpret himselfe: who telleth vs plainely in the fecond of the Hebrewes, that, God gane testimonie to the Gospell, both by fignes, and woonders,

Meb, 2.3.4.

and by divers miracles. In which place, either he doth plainely diffinguish miracles from fignes and woonders : or elfe he makes but a needleffe tantologie at the leaft, which were abfurd to auouch. And therefore, my former distinction of woonders, and mounderous morkes (by this portion of Scripture ) is canonized currant.

Physiologus.

See how vainely you vaunt of a tryumph, before any stroke be ftricken, concerning the fenfe of that Scripture. For, whereas you are in veriegreathope, thereby, either to confirme your newfound distinction, or to taint the holie Ghost at the leaft, with a needleffe tantologie, I meane with an idle repetiti- Toursonas. on of one, and the felfelame matter : you do therein, first of all, iteratio, tradpverie fondly bewray your intollerable pride: who (rather then elio eiufdem you would fubrit to the truth) are not ashamed at all, verie monis repetition infliently to schoole the holy Ghost, concerning the right vie

12. 12.22 Car.

of a Tantologie.

- Howbeit, as Tantologies are verie frequent and ordinarie 2. Sam. 18,33. throughout the whole Scriptures: fo are they not needleffe, or Pfalm. 2.3.4. idle, asyour felfe doth idlely imagine. No, they are rather a Ezech. 7.2.3 4. more euident demonstration, that the matter it felfe, fo decla- 5.6.7.8.9.10. red by them, i the more constantly confirmed vnto vs: according to the tellimonie of the patriarke loseph. Who, directly Gen.41.25.32. told Pharaoh, that his double dreames, did both of them tende to one end: and that therefore, his faide dreame, it was the fecond time doubled, because the matter it selfe foreshewed thereby. was certeinly establishe by God. So furely, in that place to the Hebrewes, the often repetition of miracles by those severall termes of fignes, of woonders, and of fundrie powers, it is no needleffe Tantologie, as you do triffingly tell vs: but rather a most necessarie doubling, and trebling of the matter it selfe by those felfefame termes, to the end, that the newly taught Goffell confirmed thereby, might the more firmely be tettified vnto vs, according to the good purpole of God. And therefore, this place to the Hebrewes is fo farre of from proouing your difinction a currant distinction : as it rather confoundeth the

Notwithstanding, if you will in no wife be perswaded, but that (howfocuer) fome difference there is concerning those fewerall words: this then I must tell you for further truth, that,

there

20 The tenth Dialogue.

there is no difference at all as touching their primarie efficient, for they were all extraordinarily effected by a supernaturall power of God. But the difference (if any at all) respecteth their endes or effects: which was, to draw men into a reverend admi-

Theod. Beza, in ration of that felfe fame power of the Lord.

As for example, first, the holie Ghost doth call miracles, Edw. Dearin, in signes: because they were authenticall significant seales, and bis 7. Reading, testimomes vnto vs, that, the doctrine delinered before, was Hebr. 2.3.4. truely from God.

Againe, he calleth them moonders: because they were strange in themselves, and shewed foorth such an unwoonted

worke, as was vtterly vnknowen vnto men.

Laftly, he calleth them powers: because they had in them, an euident proofe of the extraordinarie power of the Lord. Lo, this is the whole difference that may be discerned concerning these matters. The which as it truely declareth vnto vs, the vnchangeable purpole of God, in an vindoubted confirmation of the Goffell thereby : fo doth it veterly disanull your idle di-Stinction of woonders, and woondrows worker, as may more plainly appeare, by an orderly conferring of this place to the Hebremes, with that in the xvi. of Marke. Where the Enangelist affirmeth, that the Apostles went foorth and preached euery where: the Lordworking togisher with them, and confirming the worde with miracles following. From both which places of Scripture, I do frame this following reason. Whatsoeuer matter did extraordinarily succeed the Apostolicall preaching of the Gospell, for a further confirmation thereof to the world, that was an undoubted true miracle. But, divers signes and woonders, and powers, did extraordinarily succed the Apostolical preaching of the Gospell, for a further confirmation thereof to the world : therefore, thole fignes and woonders, and powers, were eueric of them vndoubted true miracles . By this then it is apparantly euident, that, either you accomplished no woonderfull action at al, as touching any your supposed most admirable matters wrought at Mahgnitton: or if (as your felfe do affirme ) the same was truely and indeed a true woonder, then was it also a woondrous worke, I meane, a true miracle howfocuer you shelter the fame.

Heb. 2.2.3.4.

Marc. 16.20.

Job Calnin,in

Heb. 2. 2.4.

See M.Darel bis Apologie, pag.33.

Exorcistes.

It was onely a moonder, but no moondrous morke, as I told you before:

before: and onely because of the meanes. For whatsoever is brought to passe by meanes, that is no miracle: because of the meanes, be it never so mounderfull.

Physiologus.

But, do you speake in good earnest ?

Exorcistes.

Yea, in verie good earnest.

Physiologus.

Then tell me what you effecme of the turning of waters Exed. 7.20. into bloud by Moses his rodde: of the Egyptian frogges: of the Exed. 8.6. [warmes of lyce which came vpon man and beaft : of the Egyp- Exod. 8.17. tian scabbes and botches by the sprinkling of ashes: of the thun- Exod.9.10. der and baile, by the stretching out of Moses his band : of the Exod. 10.13. Egyptian grashoppers, overspredding the whole land : of the Exed. 10.22. palpable darkene fe, throughout the whole land of Egypt: of de- Exod. 14.21. uiding the red fea, by the band of Mofes: of the rocke that gu- Exod. 17.6. Thed out water, by the stroke of the rodde: of Elijab his ma-2King. 2,24. king the bitter waters sweete, by casting in salte : of the curing of 2. King. 6.6. Naaman his leprosie, by washing in the waters of Iorden : of the 10h.9.6. Swimming of iron by Elisha his meanes: yea, what shall we thinke Luc. 8.44. of giving fight to the blinde, by a plaster of fettle and claie, first tempered togither : of helping to health by touching the hem of Christs garment: of curing verie many by annointing with Mare, 6.13. oyle: by the shadow of Peter: yea, and by napkins brought to the Act.5.15. ficke from the bodie of Paul. In everie of thefe actions there Act. 19.12. was vsed some meanes : and yet, you dare not denie, but that they were every of them miracles.

Exorcistes.

These were every of them but dead, or rather quite contrary meanes to the worke which was wrought: and therefore, whatsoever was brought to passe by such impotent meanes they were notwithstanding, true miracles. How beit, praier and fassing (being instituted of God to that work, performed withall, by the power of the spirit, and having moreover, many promises annexed thereto) it cannot possibly be, but that (with the orderly observation thereof) there goeth some ordinary power for accomplishing the purpose pretended: and, therefore, the casting out of divels, or, the powerfull effecting of any other admirable matter by that special meanes, is no woonderfull worke, but a moonder, as I told you before.

See, M. Darels Apolog.pag 33.

Physiologus. And, I told you likewise before, that praier and fasting hath no power of itselse to drive foorth a dinel: yea, you your owne felfe affirmed even now, that, the whole efficacy of that woonderfull work dependeth wholly vpon the good bleffing of God. Without which, the meanes it selfe (though never so duely performed) prevaileth nothing at all. But (to winck a while at these groffe overfights ) doe telme in good sadnesse, whether the driving out of the dinel by praier and fasting, be any miracle at all?

Exercistes.

See Apolog. pag.32.

Exod. 17.11.

2.King.4.33.

2.King.6.17.

Joh. 11.41. Act. 9.40.

AEF. 20.10.

It is then, no miracle: because of the meanes.

Physiologus.

If the onely vie of that meanes, may make a flat nullity in miracles, my meaning is, if praier and fasting is of sufficient force to cause, that miraculous works become no miracles, and onely Exod. 8.12.30. because of such meanes: then, tel me I pray you, what you think of remooning the egyptian frogs and lice, by the praier of Mofes: 1. King, 17.20. of Ifraels prevailing against Ameleck: of Elijah his reviving the widdow of Zarephthas sonne: of Elisha his raising the Shunamits some vnto life : of the admirable opening of his feruants eies : yea, what thinke you of the raifing of Lazarus from death : of Peter his restoring of Tabitha againe vnto life : of the earth-Act. 16.25. 26. quake, and shaking of the prison, wherein Paul and Sylas were stocked: of Paul his reuiuing of Entychus: of the curing of ma-Jam. 5. 14. 15. ny, by the praier of the elders. These were all effected by praier you know: were these therefore (I pray you) no miracles ?

> Moreover, what must we account of all the miraculous dispossessings of spirits and divels in the primitive church? If, because they were every of them effected by praier and fasting, they were therefore no miracles: then it followeth by necessarie confequence, that there were neuer any actual poffeffions, nor difossessions of dinels, at anie time fince the Apostles daies. Because, those dispossessions, (how admirable socuer) being effected by praier & fasting, they could be no miracles (by your account) in an onely respect of that meanes: whereas, the poffessions, and dispossessions of divels (notwithstanding that meanes) they were alwaies reputed true miracles with the Church of God. And therefore if your selfe did drive foorth a dinell at Mab

Mahgnitton by praier and fasting, as you beare vs in hand: then furely, the same was not simplie a moonderfull worke, but also a moonder, I meane, a true miracle, notwithstanding anie such your supposed meanes.

Exorcistes.

If signes and woonders must everie of them be esteemed true miracles indeed: it followeth then, that, not onely the false Christs of everie age, but Antichrist also himselfe may truely Math. 24.24. be said to accomplish true miracles: because, they also from 2. Thes. 2.9.10. time have been able to worke many strange and woondrous things.

Physiologus.

I told you before, there were two fortes of miracles : namely, Daneus in phyeither true, or falle miracles. The first fort is, when as a meere fic. christiana, naturall matter, is either restored, or cured, or wrought by the tract. 4. cap. 34. onely application of meere naturall meanes. Howbeit, those fol. 174. faid naturall meanes, either they are not altogither the fame which we commonly vie : or, they are not vied after the felfesame manner and way. After this manner, the dinell, the Egyptian forcerers, the false Christs, yea, and Antichrist also him- Tee Tomosol. felfe, they have done, and may daily effect manie woonders. And, in an especiall regard of the strangenes thereof, they alfo (abufinely and after a fort) may be faid to be workers of miracles: because they accomplish such matters on the sodaine, as do make men admire. Howbeit, this kinde of miracles, they cannot truely be efteemed, true miracles indeed, because either they are not truly effected, or, not to a true end at the least: although yet, they may verie fitly be termed terata, that is, Tigate. wondrow actions, because of the sudden woonder succeeding the fame.

The other fort of miracles are properly called Seimeia, that onueia.

is, fignificant or foreshewing signes: and those are onely effected by Iehonah himselfe, who alone doth woondrows things. Yea, Pfal. 136.4. and that also, either without any meanes at all: or quite contrarie to the power of all naturall causes, and of nature herselfe.

For, as the mightie Iehonah hath created nature of nothing: so is he able (when it seemeth good to his wisedome) to alter, Aug. decinit. to encline, and to overturne the orderly course of nature in any Des, lib. 21. one thing whatsoever. Neither hath the said nature any power Historical to withstand the creator and Lord of nature.

The tenth Dialogue. 324

Come on therefore Exorciftes, let vs goe frictly to worke. Either you wrought no moonder at all; or you wrought a monder at least in the youngman at Mahgnitton? If no woonder at all: then did you groffely delude the world, by making them to stand gazing and woondring so long at a matter of no-

On the other fide, if you wrought a woonder at least : then

was the same, either a falle, or true woonder.

Math. 24.24.

If onely a false woonder, then you effected the same, either as a false Christ, to draw fillie soules into a fallely conceited 2.Thef. 2.9.10. holines, concerning your person: or as a minister of Antichrist, to establish underhand, some pretended denise of your owne besides the authoritie of Christ.

> Howbeit, if that which you wrought at Mahgnitton, was (in deed and in truth ) a true woonder, fuch I meane, as the Scriptures doe understand by signes and moonders: then surely (whether the fame was effected by meanes, or without meanes) it was an undoubted true miracle. And therefore, you are now perforce constrained, to confesse that either you did nothing at all but inggle with men, in that your pretended action: or, must flatly acknowledge, that you wrought a true miracle. Because the expelling of spirits and dinels ( whether with meanes, or without meanes) is no leffe admirable now, then it was in the primitive Church.

> > Exorcistes.

See M. Darels Narrat.fol.5. pag. 2. Ibidem, a little after.

Nay fir, the miraculous curing of feners, palfies, leprofies, and other diseases by Christ, & his Apostles, in those daies gave credit to the Gospell: but if God (by prayer and fasting) should heale the falling sicknes or phrensie, or should graunt raine drought, victorie, or fuch like requests, were this a miracle.

Phy fiologus.

If I should but imagine the contrarie, men might verie well thinke I were not well in my wittes: for, what hath prayer in it felfe, for the orderly effecting of any fuch action, without the extraordinary working power of the Lord, which was ever reputed miraculous? Howbeit, a miracle you Apolog.pag.32. may neuer auouch it to be; both because you disclaimed the fame before: and for that the working of miracles is ceased long fince.

Exorci-

Howfocuer you wrge the ceasing of miracles: there is no de- See M. Darels termination thereof in the holy scripture.

Rhysiologues.

Why man, the two maine causes of working miracles, name- for thin, pag. 30.

ly, the testification of Christ his Deitie, and the confirmation of the Gospell, are long since determined by the sacred scriptures: and therefore, the working of miracles, are thereby also determined.

The first, it was undoubtedly determined by Christ himselfe, Math. 12.39. where he saith, that the enill and adulterous generation require a 40. signe: Howbeit, no signe shall be given them, but the signe of Io-lonah. 2.17. nah the Prophet. For as Ionab was three daies, and three nights in Math. 12.39. the Whales belly: so shall the sonne of man be three daies and three Erasm. Sarcenights in the hart of the earth. Christ there declareth unto us, rius in Math. that his death and resurrection should be the last signe, where 12.39. with he mould testifie to the world the truth of his Deitie.

The other I meane the confirmation of the Gospell, it also was rers. 30. long since determined by the spirit of God in the sacred scriptures, as may verie plainely appeare, by conferring the sixeteene of Marke, with the second to the Hebrewes. For first, in the sixeteene of Marke he speaketh of a power from the Lord for consirming the word with miracles following. Putting downe in that place, the consirmation of the Gospell in the pre-Marc. 16.20. sent time, saying thus. The Lord Bebaiountos, that is, consirming secanous the word, as if the said consirmation had even then beene in working.

Howbeit, in the second to the bebrewes he speakes thereof as in the pretertime: telling vs plaine, the Gospel was ebebaioo. Heb. 2.3. thei, that is, consirmed vnto vs. Declaring thereby, that, the ilesauson. consirmation of the Gospel by miracles, was then so fully accomplished, and so sinally determined, as now to let slip the certainty of Heb. 2.2.3.4. that truth which they had heard before, for want of a further consirmation thereof by miracles: they could not possibly escape the instruction thereof by miracles: they could not possibly escape the instruction may plainely perceive, that, those two maine ends of miraculous astions being long since determined: the working of miracles was even then also determined. And therefore, although you had wrought a true miracle at Mahgnitton in deede: yet had the same beene merely superstuous.

Exorci-

Exorcistes.

This I suppose is your argument. The Gospel, it was fully, and finally confirmed before by miracles: therefore, the further confirmation thereof by miracles now is meerelie superfluous.

Physiologus.

It is even the very fame.

Exorcistes.

Then, the fequel(I suppose) is vnsound. For, why may there not be as much neede of such a miraculous confirmation in these daies of atheisme, as ever before? Sure we are, that the feripture, the deity, and alreligion, is by some among vs no lesse called in question now, then it was in any the former ages: as, the ecclessaftical courts can testifie, and daily experience appropueth vnto vs.

Physiologus.

This your irreligious infinuation, concerning fome supposed necessity of miracles now, in these daies of the Gospel: as it doth very blass hemously derogate from the absolute risedome of God, innot foresceing (as it ought) the future necessity of miraculous actions in every age: so doth it dangerously undermine the certeinety of that saving faith which was onely confirmed unto us by former miracles. For, that saith could never be fully nor sinally confirmed before, if any suture necessity of confirming the same afresh, be estisones admitted: even as that princes broade seale, may at no hand be accounted authentically currant, which needeth estisones to be iterated or imprinted afresh.

Besides that, this pestiferous insimuation of yours, it doth open a wide gap to all manner of inggling knaueries, and crastry legerdemaines. For, if (vpon every such insimuation) the working of miracles be once freely permitted: then, every cogging companion (vnder an holy pretence of miracles) may foilt into the church at his pleasure, whatsoever best pleaseth his phantasie, and so, the certaine truth of our hoped salvation, should never be certaine vnto vs. And therefore, tel me plainely I pray you: whether you hold the continuance of miracles in these daies of the Gospel?

Exorcistes.

Whether I hold, or not hold the continuance thereofie make

See M.Darels Narrat.fol.5. pag.2.

See M. Darels Narrat.fol.5. pag.2. The tenth Dialogue.

makes no great matter: because that article, in this action is not to be controuerfed at all.

Physiologus.

If not in this: then in no one action whatfoeuer. Howbeit.because you are very loath (I perceive) to acknowledge that truth, which you must needes be enforced at length, either openly to confesse, or elle veterly to disclaime your admirable attion wrought at Mahgnitton : let me here, what one apparant reason or end, you are able to propound, for the continuance of miracles in these daies of the Gofpel.

Exorcistes.

Alas fir, an vrgent necessity (in these daies of atheifme ) re- See M. Darels Narrat.fol.6. quireth the fame. pag. I. Physiologus.

Oh, then I perceive, your indement concerning this matter, it iumpeth justly with the rich mans in hel. For he also (being vtterly destitute of all other releefe ) did very instantly defire that Lazarus might foorth with be sent from the dead, to his fathers house; to forewarne his fine brethren of that place of torment. Seeing then you thus impe in your indgements, I were loath you should iar in the answere; and therefore, do tel you plainely, that, the atheistes of our age, they have Mofes and the pro- Inc. 16.27.28. phets, to testifie vnto them, the truth of such matters as con- 29.30.31. cerne their faluation : whom if they wil not faithfully bere and beleene, neither would they beleene at all, notwithstanding they should see a thousand strange miracles. Exorcistes.

Yea, but such a miraculous expelling of fatan by praier and See M.Darels fasting, it woulde (notwithstanding all this) verie powerfully Narrat.fol.6. filence the papists: who doe confidently affirme, that firits pag. t. and divels cannot possiblie be driven out by any the Protestant ministers.

Physiologus.

The papists and your felfe, it should feeme are in very great Doffor Fulkein hope to delude the world afresh by your fained false miracles: Marc. 15.17. and that makes you to earnestly to vrge the continuance of the fect. 5. fol. 85. gift of miracles: as though the fame were yet still to be executed by some special persons. But, if they, or your selfe would either winne, or continue your credits by the working of miracles, you must not bring in those your counterfeit crankes , out

Reginald Skot of Witcheraft. D. Fulke, in 2. Thef. 2. Sect. 15. Bristow.

Marc. 16.17. 18.

of whom you woulde make vs beleeue, you have coniured fiinhis discourse rits and divels, not valike to the possession of Mildred in Kent, 1574. nor to the miraculous restoring of Margaret lesop againe to her limbes: nor to the vision of the blacke dogge, with other like fables reported by Bristome: but you must bring vs in. forme fuch miracle-workers, as are able extempore, to talke with new toongs: to take away serpents for, to drinke any deadly thing mithout danger: for so your chedites might haply be deemed the greater: although yet, if you taught not the truth, we would take you for Antichrift.

As for the Procestant Ministers, they never durit, nor now dare professe themselues to be miracle mongers. Both, because the doctrine they teach, it hath beene sufficiently and finallie confirmed before by the approoned miracles of Christ and his holie D. Cooper, inhis Apostles: and for that allo, if there be yet still a continuance Sermons, pag 78 of any power in men for the working of miracles: that power (they confesse ) it belongeth to Anuchrist, and his Antichristian miand 24.23.24. nisters, of whom they are precisely warned by Christ to beware. These therefore, they are seely poore causes (.you see) to produe the continuance of miracles.

Exorciftes.

See M. Darels Narrat.fol.6. pag.I.

Marb.7.15.

But yet, the holy exercise of praier and fasting (which with the prophane is so shamefully scorned ) it would (by this, and fuch other like admirable actions) be notablic confirmed.

Orthodoxus.

Why man, if praier and fasting, be an ancient true ordinance of the eternall God, then the truth thereof was sufficiently confirmed before, by the undoubted irue miracles contained in the worde, to as it needeth not the accurred supplie of anie

fuch patched and paltrie confirmations.

Howbeit, if the fame were a newe, and neuer knowne ordinance in the Primitive Church: then furely all the fained miracles and fignes in the world, woulde neuer be able, either to shelter the fame from the feornes of the wicked, or to procure it estimation among the goaly. In confideration whereof, you your owne felfe haue beene highly to blame; thus badly to abuse so sacred an ordinance. For these your preposterous courses concerning the practife thereof, hath more hindred that holy and orderly exercise, then all the scornes of the vngodly could euer haue done; and therefore forethinke it in time.

Exorci-

or at men they dry not aloristes. with the control of the ore for

Should I forethinke me of that, which is fo generally helde of all for an infallible with? yea, and (which more is ) should I see M. Darels most cowardly disclaime that Christian cause, which manie Narration, great Divines doe confidently holde, and bane so conftantlie fol.4. pag. 2. offred (by publike difinitation) to vphold against all men : Offring not onely to produc the continuance of actuall poffeffions : but which more is, the perpetuallestablishment of this felfesame continued meanes, for the powerfull expelling of firits and diwels from time to time, and you as dedoct your on had consecut.

office continue Orthodoxus. In office services most If these matters were so generally held of all for an infallible eruth : your selfe could never have beene to indicially connented, nor fo juilly connicted a groffe malefactour, for but putting an infallible truth in practife. As for the profered diffusations by those your appropued Dinines; I doe verily beleeve, that you have borne your felfe much more bolde (in prefuming thus peartly upon the proppe of their persons ) then your commiffion will warrant. Otherwife, those your great Dinines hauing heard long fince (at a Commencement in Cambridge) this question disputed, and determined negatively : they might, and they would without doubt ( at some one time or other since then) have taken occasion (either by disputation, by writing, or by preaching at least) to mannage the truth of that matter, which fo directly concerned their open pretended chalenge. Especially, if they either held the same an infallible truth: or, had so publikely offred a publike dispute, as you would beare vs in hand they have done. And therefore, by this their follong continued silence, we must either account of your speech, as of a Canterburie tale; or at least waies imagine, that those your approoned Danines, they have had (like good Christians) their fecond cogitations, concerning the truth of your matters. For, we will never believe, that they would (by any their purposed silence ) so vnconscionablie berray a professed infallible truth: especially, if they so appropued thereof as you tell vs they did.

Howfoeuer, this (I must tell you ) is a verie grosse, and a palpable folly; namely, that you your felfe or anie man elfe, thoulde so confidently, and so fondlie relie upon the persons of 1.10h.4.1. men, without any due trial or proofe of their fpirits : because, lob. 32.9.

The test h Dialogue. great men they are not alwaies the wifest, neither doe the aged at

330

all times understand indgement. For, howfoeuer there is a Birit in man : the infiration of the almightie, it gineth men wife-200.32.8. dome. Being therefore but a young Nouice my felfe, in regard of 106.22.6.7.

those great Dinines, and ancient Fathers: I doubted, and was a long time afraid to affoord my opinion. For I faid, furely the daies shall speake, and the multitude of yeeres shall teach men wisedome.

Howbeit, hauing a long time waited upon their words, and per-Iob.32.11.12. ceiuing withall, that no one of those your great Dinines have

hitherto had in their mouthes any answere at all to reproone your aduer faries, nor, found foorth their forcible reasons to mannage your cause: I was inwardly mooued to answere in my turne. For, I am full of matter : and the fpirit within compel-

leth me. Therefore, now will I feake, that I may take my breath. Neither (in speaking ) will I accept the persons of men: for feare (if I should fondly gone titles to men) my maker would sodainely take me away. Go to therefore Exorcistes, doe either thew ve more probable reasons for the perpetuall continuace of the miz raculous faith: or grant now at length, that the fame was long fince determined.

Exercistes.

I will neuer acknowledge the determination thereof: before it be better, and more directly produed vnto me.

Orthodoxus.

Why man : Christ hath put a finall end to the miraculous faith, as I tolde you before : and (in ending the same ) he hath also establishe for ouer, the faith of hearing. Yea, and which more is, the last miracle of all for confirmation of that faith to the worlde: was the death and resurrection of Christ: This his last miracle, the Apostles they fame, and testifie vnto vs: fo that now, there onely remaines a true faith in hearing, and beleeuing their testimonie, with a promised blessing of eternall salwation.

Besides all this, of those onely true miracles which be purposely and truely put downe by the bleffed Euangelists, were and are euermore fully and finally sufficient to confirme a true faning faith to the world: then all other your supposed miracles fince, they are that way meerely superfluous: but the first is true, and therefore also the later.

Moreover, if the working of miracles had beene truelie efteemed,

106.22.18.19. 20,21.22.

Muscolusin 20h.20.29.

AET.1.22.

Luc.11.28. 10h.20.29.

Joh, 20.31.

efteemed, and reputed neceffarie indeed, for any one Charch Execceding the Apostles age, then more especially necessarie for those new-forong visible Churches, wherein the Goffell ( ouerwhelmed with ignorance ) wasto be newly remined, through the extraordinarie preachings of some special persons, raised up by the Lord, to that feetiall bufines, as, of Zninghus, Hus, Occolampadius, Luther, and Calvine. But, the working of miracles Rhom tellamen. it was not in ofe at all, in anie one of those visible Churches in lob. 15.24. wherein they converted and preached (as the papel's report, felt.7. and your felte shall never be able to gainefay ) therefore, the liem, 2. Cor. 12. working of miracles it is not perperually necessarie, for any the vers. 12, sect. 5.

visible Churches of God.

In like maner, if the vie of miracles, had (for any supposed respect ) beene necessarilie required in any one age of the world, fince the dates of Chrift, and his owne disciples, then, more especiallie necessarie for the Churches next and immedidiately succeeding the Apostles themselves; and thereupon also, the Apolite Saint Paul, he would vadoubtedly have delivered some Apostolicall canon, or Councell at least, concerning the 1,Tim 3,14,15. perperuitie, and orderly observation of that the supposed merefiat 6 4.15.16. rievfe. But neither in his Epistle to Timothie or Titule, fathere & 5.7.21. he purposely handleel all offices and masters, any way concert 6 6.13.14. ning the ecclesiasticall discipline) doth he make mention of one 15. 3.8.9. Canon, or Councell concerning the vie of miracles: therefore, the ve of miracles is not now necessarilie required at all for the Churches of God.

Furthermore, if the consinuance of miracles might pollibly Rhem.teffam.in be prooued in any the protestant churches fince the Apostles Math. 17:19! daies: then, that one maine argument of the papists againft our re- felt. 5. ligion, for not beeing confirmed by miracles, were merely fu- 21 feet 3. perfluous : for, they do flatly affirme that not one among vs, Item 2. Thef. 3. can work any miracles. who have the to gette one and house the 9.fett.15.

Befides that, if the working of miracles be fil continued with the churches of Christ in these dates of the Gospel, then, one prin- D. Cooper in his cipall marke, for discerning the Antichristian churches from the fermons, pag. 78, true charches of Christ, would be mightely obscured, yea, euen Math. 24.24. vtterly extinguished : for, the Scriptures doe aduisedly, and Marc. 13.2.2. purposely put downe the admirable effecting of falle fignes 2. Thes. 2.9.10. and mounders, as an effentiall, and undoubted true marke, to dif- Apor. 13.13. 14 6 16.14 cerne aright, the one from the other.

Moreouer,

The tent b Dialogue. 332

Pfal.19.7. 2.Tim.3.15.

Moreover, if the doctrine of Christ and his owne Apostles be now fufficiently able, to make the man of God absolute of perfect to enerie good worke, without the working of miracles, then, the working of mracles for that purpole, is meerely superfluous. But, the first is vindoubtedly true: and therfore also the latter.

In like maner, if the admirable effecting of miraculous actions, be a firitual gift successively continued in the true Church of Christ, then it is verie probable, the same gift woulde have beene purpofely imposed upon the pastor and Doctour, as an extraordinarie support to their ordinarie ministerie; and forthe faid gift would have beene carefully recorded among those other qualities and properties, which purpofely concerne their ordiwarie elections. But, no fuch gift is either required or recorded in any Ecclesiasticall Canon, that effentially concernes the ordinarie elections of pastors and dollowrs in these daies of the Gofpell: therefore no such firitual gift, is now successively continued in the true Churches of Christ. de trabagos of coatable

Furthermore, if the working of miracles, be fuch a firituall eift, as is necessarilie required in some one or a fewe, for the further edification and comfort of the whole Church of Christ: then, the Apostle Paul; he woulde vindoubtedly have exhorted the Corinthians (among other like spirituall gifts) to have laboured likewise forthat. But, he maketh no mention of that gift at all: and therefore that is no fuch firituall gift, as is now neceffarilie required in any, for the further edification and com-

fort of the whole Church of Christ.

Math.10.7. Marc. 6.7. £ 16,20. Lw.10.9.17.

Againe, the miraculous expelling of firits and dinels, was but a temporarie and perfonall primiledge, and, is purposely raunged among those felfesame personall priviledges, which (by the forefeeing wisedome of God) were long since determined : and therefore, it is a follie of follies, for any to imagine, that the miraculous expelling of firits and dinels, should not (in like maner) be determined long fince as well as the reft.

Brieflie, the uniforme confont of all Christian Churches , and the appropued judgement of foundest Duines doe generallie accord and conclude, that the working of miracles is ceased long fince in this so to the South of South is a great good

By al the premisses, I hope you may see it apparantly prooued, that, the working of miracles was reased long fince: and therefore I doubt not at all, but that, the verie force of your

owne

The teuth Dialogue.

owne enlightned conscience, will compell you, foorthwith to subscribe to the determination thereof.

Exorcistes.

Let me heare the indgement of your found Dinines concerning this matter.

Orthodoxus.

With verie good will. And because the night is farre spent: I will affoord you the testimonic of some fower, or fine in stead of the rest.

First therefore, Augustine telleth you thus. Unlesse you see August. Confes. fignes and woonders, you will not believe. Heerein (saith he) the lib. 10.cap.35. Lord endeuoureth to list up the mindes of the faithfull, so farre beyond the visible view of all mutable things: as hee would not have them, so much as once to enquire after the externall contemplation of any true miracles, notwithstanding they should be wrought by the Lord himselfe.

In another place he faith thus. These miraculous actions, Aug. de vera they are not permitted to any in these daies of the Gospel, least relig.lib.11. the mind should be alwaies enquiring after visible things: and leem, retract, for searce that men should grow cold, by the continued custome 1.cap.13. of those selfesame admirable matters, whose onely nonelties, (at the first) did set them on fire.

3 Chrysostome, he saith thus. There be some in our daies, that chrisost, in 10ti, aske why signes and woonders, are not now also effected by Chri-2, hom. 22, in strans? Surely, if thou beleeuest aright, if thou louest Christ in sine. fuch fort as he is to be loued, thou shalt stand in no need of miracles: for, miracles are given to them that beleeve not.

4 In another place thus. The working of miracles, is now ceased Chrysoft. is with christians, and found especially among such as are counter-hom. 49. feite christians: for, unto Antichrist is given power, to work lying fignes and woonders with men.

5 Againe, he faith thus. The working of miracles in times past Item, in 1. Cor. 2, was undoubtedly necessary: but, now it is not so. homil. 6.

6 The ordinary glosse saith thus. If we work not miracles now: Glos ordinar, is it, because we want faith? not so. The working of miracles in in Mars. 16.17. the very first spring of the church, was woonderfull necessary, to consirme the true faith: but, that faith once consirmed, they are now, no more necessary.

7 Lyra faith thus. In the primitive church, the true faving faith, Nich. Lyra, is it was to be nourified, and confirmed by miracles: and therefore, Marc. 16.17.

the

334 The tenth Dialogue.

the gratious eift of miracles not onely, was very freely bestomed upon the apostles themselnes, but, eschoones also, vpon many sim-

ple beleeners.

Hogo Cardinal. 8

8 Hugo saith thus. Miracles (in the first sprout of the church) were woonderfull necessary for the nourishment of faith: how-beit, not now necessary at all, because the true faith is already, very fully consirmed. And therefore now (in stead of signes and moonders) the good works of professours must freely breake foorth, to make their boly profession more resplendent and shining.

Isidor.lib.de Sum.bono. of Isidore, he saith thus. The working of miracles must viterly cease, before the manifestation of antichrist: to the end, that (by such the churches supposed basenesse in comparison of those former miraculous seasons) antichrist him selfe, might the more boldly presume to persecute some unto death. For even therefore, there must necessarily appeare in the christian churches, such an external basenesse by the ceasing of miracles: that the patience of persecuted saints might more cleerely shine foorth: the inconstancy of scandalized reprobates, more evidently appeare: and the cruelty of bloudy persecutours, become more outragious.

Theod.Beza Annotat.in Marc.6.13.

Item, in lames cap. 5.14.

no Maister Beza saith thus: That oyle wherewith the sicke persons were specially annointed, it was an undoubted true signe of the admirable power of God: and, no ordinarie medicine, for the curing of mens maladies. Seeing therefore, the speciall gift of such a miraculous curing is oeased long since: to what ende should the ceremonie thereof, bee yet still so fondly retayned?

M.Calnin.in

II Maister Caluin saith thus. Seeing the true miracles effected by Christ, and written downe authentically by the blessed E-uangelists, are fully sufficient to confirme the true saving faith: those men whatsoever, who (for any other respect) would foist in new miracles, they shew themselves wicked, and such curious braines, as (not contenting themselves with eternall saluation) doe desire to leape beyond the limits and bounds of the kingdome of heaven.

Ree-hyue of the 12 In the Bee-hyue, it is thus written. The Prophets and A-Romechurch, postles, they had a speciall gift for the working of miracles, and cap. 2. fol, 233. driving out of divels to confirme their preachings thereby: and therefore, they invend to that selfesame gift, some apparant ceremonic

ceremonie or figne, as may plainely appeare. Howbeit, that po- 2. King. 4.34. wer being ceased long fince : the figne also, it must cease with 1.Cor. 12.28. the power.

13 D. Cooper faith thus. The working of miracles now, it would D. Cooper, in his Thake very threudly, the certainty of that truth which we preach: formons, pag. 78 because (being confirmed afresh by miracles )it should now be confirmed by that felfesame deceineable meanes, which is wholy reserved to Antichrist. Yea, and it would mightily strengthen the Papifts, & give them an advantage against vs: by making them in this fort to object and fay. If the Goffel you teach, be the vindoubted truth: why do you confirme fo facred a truth, by that selfesame meanes which you so sharpely condemne in vs? But if the Gospellyon preach, be an inneterate falshood: why then do you shewe your selues to be Antichrists, in thus laboring (as you doe) to confirme your inueterate fallbood, by fuch deceaucable signes and woonders?

Doctor Fulke faith thus. There is nowe, no fuch ordinarie D. Fulke to the function in the Church of God, that men shoulde have power to 17.19. fett. 5. cast out dinels, more then to beale al manner of diseases, speake with newe toongs which they neuer learned, or, to worke other miracles. Which firituall gifts, God gave in the beginning of the preaching of the Gospell, to confirme the credit thereof among the lemes and Gentiles, but, of long time have ceased among Christians: who are nowe to be directed by Gods worde, whereunto also their profession doth binde them to give credit, without any further confirmation by miracles, then that which is testified vnto them in the holie Scriptures.

Againe, he faith thus. We know the gift of miracles is nemibidin ceased long since in the Church: and we meane not to counter- Marc. 13,22, feit that gift, as you doe, and have done. Our faith being ap-felt.3. prooned by the Scriptures, is confirmed by althe miracles of Christ, and his Apostles, exprest in the Scriptures.

16 Briefly, Matter Dearing faith thus. We know very wel M. Dearing, his that all the miracles of God, were given to confirme bis worde: 7. Readings other fignes or woonders then those, neither we, nor our fathers haue knowne. And now, that the vie of miracles is fully performed vnto vs, and we doe beleene the Gofpell, in token that our faith is freely accepted with God: he hath taken awaie fignes and woonders from vs, which forued vs fitly before, when we were unbeleeuers. And furely, our faith is never to bonora-

ble.

The tenth Dialogue. ble, nor we so highly in the fanour of God: as when we have faide both to beanen and earth, we feeke no fignes from you. Or, when the worde of God bath such a perswasion in our barts: that we have now taken fast hold of all the good promises of the If4.30.22. Gospell, and saide vnto miracles, get you hence. The lewes Math. 1 2.38. seeke a signe (faith Paul) furely, we that be Christians seeke I .Cor. 1,22. for none. When they were offred of God, he shewed his compassion upon our infirmities: but now that he hath taken them Math. 15.28. away, he bestoweth a greater mercie, in accepting our faith. Let vs hearken therefore to the worde of Christ: for, by it we Lac. 16.29.31. Chall line. If we beleeve not his worde, neither would we beleeve I.Cor.14.22. all the miracles in the worlde : though dead men doe arise and preach them unto us. Behold now Exorciftes, you have heere a graund-iurie impannelled concerning this point; what faie you vnto them? Exorcistes.

I know not well what to thinke of them.

Orthodox w.

If you either doubt of their credits, or suspect their conscien-Pet. Martyr, in ces; you may have a tales among these that follow. Namely, Y.Cor. 12.11. Joh. Caluin, in Peter Martyr, John Caluin, Musculus, Bullenger, Gualter, Eras-Act. 14.11. mus Sarcerius, with fundrie other besides : who all do iointly Musculusan and confidently abouch the ceasing of miracles in these daies Ioh.1.37. of the Goffell. Bullinger, in Math. 10.1.

Exorcistes.

Gualter,in

Math. 8, 16.

Erasm. Sarcer.

in Act 4.30.

I challenge no one of your former Iurours: but doe iointly hold them for good men and true.

Orthodoxus.

Are you then content, to fubmit to their cenfure?

Exorcistes.

Not before I have heard their verditt.

Orthodoxu.

Wellthen, Augustine (you see) hee is the foreman of the Iurie : let him therefore (if you please ) deliuer vp the verdict, for himselfe, and the rest.

Exorcistes.

That liketh me maruelous well.

Orthodoxus.

This then is that which he faith for him felfe, and his fel-Aur de verst. lowes concerning these matters. Away with those fained miraescles cap. 16. cles The tenth Dialogue.

337

cles of lying men: or rather, those woonders wrong bt, by enchann-

Exorcistes.

This I am sure is a partial verdit, suggested before, by some sinister meanes: and therefore, I will either sue foorth an attaint against the whole iury, or remove the indgement, by a writ of errour.

Orthodoxus.

Oh, I pray you be patient: and let the verdiet passe currantly, without your controllement.

Exercistes.

What reason have you, to perswade me to that? Orthodoxus.

Tertullian doth yeeld you the reason thereof. Because, Tertul.com. Christ (faith Tertullian) hath vndoubtedly taught vs: that, the Marcion, lib.3. faith of signes and woonders, (which are easily effected by false Christs and hypocrites) is very rash, and uncertaine.

Exorcistes.

This reason, concernes onely the good of the soule.

Physiologus.

We hope man, you have that in far greater regard, then, either the credit of your person: or the welfare of your worldly estate.

Exorcistes.

Though that be certeinely fo: yet the other alfo, it must be

respected.

Physiologus.

Very true. Howbeit, because you are carried to much a way Hyppocrates, with carnal respects: let Hippocrates his reason suffice for that See Shots books course, who saith thus. Those persons which boast, that they can rie of Witcheure, or removue the infections of maladies, by sacrifices, conjuratic craft fol. 453. ons, inuocations, enchantments, & such other like magical meanes, they are but beggerly and needy companions, wanting promotion or mainteinance. And, for this onely respect, they refer their speech to the divel: because, they would be thought, to know somewhat more then the vulgar sort. Loe this is Hipocrates reason.

Exorcistes.

I way not his reason, a rush.

Physiologus.

Neuer say so for shame: least you make men imagine that you neither respect your credit nor conscience.

Z

Exerci-

Exorcistes.

Men may imagine what pleaseth themselues: howbeit, the Lord alone, be knoweth the bare.

Pfal.7.9.

Lycantbropus.

Good Exercistes, be not too fingular.

Exercistes.

1.Cor.13.8.

Why man, I may doe nothing against the truth but for the truth.

Pneumatomachus.

Wel, wel, be notwedded too much, to your wil: neither doe make (Ibeseech you) an idle of your owne wit.

Exorcistes.

I hope fir, I am nether milfull nor foolishly wife: what soeuer your felfe, or some others imagine.

Physiologus.

Pron. 28.26.

Then would you not be fo wife (as you are) in your owne conceit: but rather yeeld and submit to a more dexterisie.

Exorciftes.

Alasse sir, I have not hetherto heard any such sound dexte-

Orthodoxus.

Well, well Exorcistes, there is something that sticks in your stomacke, which makes you so loath to relent: it is not I hope, a vaineglorious conceit of your selfe. What soener it be, we will hope the best. Let us therefore give over for the present, and goe take our naturall sleepe. It may be (when you have taken coun sell at your pillow) you will change your opinion. If therefore it seemeth good to your selfe, I will spend with you againe one hower more in the morning before you depart, and give you the best directions I can. In the meane time, I wish you good rest, and betake you all (bodie and soule) to the gratious protection and providence of the Almightie.

Physiologus.
Come then, let vs arise and depart.

The end of the tenth Dialogue.



## The eleventh Dialogue.

THE ARGUMENT.

I summarie Recapitulation of all the premisses, concludently repeating, and proouing the precedent purpose: with a patheticall persuasion to subscribe to the truth thereof.

The speakers names.

PHILOLOGYS.
LYCANTHROPVS.
PNEVMATOMACHYS.
EXORCISTES.

Ortbodoxw.

Ood morow to you all, my deere brethren : what newes I befeech you, from Exoreistes this morning?

Lycanthropus.

Surely fir, (so farre as we can perceive) his Even-song and Morne-song, they are one and the same. Nevertheles, we have (by our vrgent, and often entreaties) prevailed so much with the man, as that he is nowe exceedingly willing to accept of your Christian offer, concerning one halfe howers conference before our departure: and is heere come for that purpose.

Orthodoxus.

The Lords name be bleffed for this your good newes. For furely, so long as he will not obstinately refuse to conferre: there may be great hope of his happie connersion. Come on therefore Exorcistes, what say you to our matters this morning: A verdict: or no verdict?

Exorcistes.

No verditt at all: for any thing hitherto heard.
Orthodoxus.

Oh, then I perceiue you have either carelestie overslipped; The necessities of not carefully observed those things which you heard: and recapitulating therefore, it shall not be amisse, verie succinctly to recapitulating tulate the whole course of our conference. That (by this meanes) the matters themselves being firly reduced to your remembrance as fresh: you may either be constrained to con-

Cent

The elevent b Dialogue. 340

2.Cor. 13.1.

Cent to the truth , or be otherwise destitute of all excuse, by hauing one, and the felfesame truth, now the second time testified to you. For in the mouth of two or three witnesses, the truth of these matters, they must be so indicially, and so firmely established, as, all the sworne adversaries thereof, may Indasty be ashamed, and finally confounded.

Exercistes.

Well fir : goe an end in your purpofe.

Orthodoxus.

A Summarie abridgement of the first Dialogue.

With verie good will. Wherein you must call to remembrance, how that ( vpon the verie first entrance into these our Dialogicall discourses) we tooke a due confideration of the ef-Centiall being of ferrits and dinels : and then next of their vndoubted dominion or power.

That there are effentiall firits and dinels, we prooued directly from their essentiall creations, and effectuall operations: ani. Qui pe foient Dien anofwering withall those beastly anthropomorphites, and fwinish Saduces, who (in these our daies) doe impudently denie, that, there is either Angell or dinell. And this (in effect) was the fumme of our first conference.

Exercistes.

It was so, I confesse.

Orthodoxus.

The next, (concerning the undoubted dominion or power of A Cummarie abridgement of the dinell) it was likewise apparantly prooued; that spirits and the second Dia- dinels, they have no such possession in men, as the world doth fondly imagine. Both, because the worde (possession) is no where (in any fuch fense) to be found throughout the whole Bible : & for that also, if the same were so to be found, yet must it be taken metaphorically, for, so onely the Scriptures doe demonstrate their nature, operation, and power vnto vs. Admitting you therefore, the worde possession in a metaphoricall meaning: wee confessed that selfesame dominion or power of spirits and diwels, to be two-fold. Namely, either apower of possession: or a power of obsession.

By their power of possession, we understood that their authentical authoritie, iurisdiction, or interest, which they vsurpingly (by the operative permission of God) doe exercise over some speciall men, in afflicting, tormenting, and vexing their per. sons. And, this their saide power of possession, it must needes be

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forme d' Flomme Ant bropophagi i qui magat chair humaine Anthropos . 1. Homme

vi 2 Tome du Bartas 46

logue.

(we told you) either reall, or actuall. By the reall possession, (we tolde you) was ment an essentiall, or personall entring in men: the which we vtterlie rejected as a palpable vntruth, absurd in Philosophie, and vnsound in Dininitie, as by vnanswerable arguments, authentical authorities, and plaine evidence of Scripture was apparantly produed vnto you. Telling you further, that, if such a reall possession be granted, the same must be either a mentall, or corporall possession.

The real-mentall possession we flatly denied. Because else the possession minde, it must needs be a locall-receptacle, essentially, and substantially comprehending the diness for the present: which (by the veries swaie of arguments, the authoritie of writers, and plaine enidence of Scriptures) we fully confuted. And this also (in essent) was the verie summe or scope of our se-

Exorcistes.

I remember it well.

cond conference.

Orthodoxus.

Then next, concerning the reall-corporall possession, that also a summario we rejected, as fond and friuolous: it being a matter neuer abridgement of purposed by the Lord himselfe, in the first creation of bodies.

For, else the minde it selfe must be vniustly charged, to answere all those her animall, and organical operations, which (without any her consent, and approbation) are violently enforced upon the possessed mans bodie: or, if (the possessed himselfe being freed from those operations) the dinell alone should be called to account for the guilt of those actions, then something (concerning the possessed himselfe) should be acted by him to no purpose.

Besides that, such a real-corporall possession (the dinest being onely a spiritual substance) cannot possible be perceived of the possessed himselfe, but onely effectively: and therefore there can be no sensible perceivance of any such essential possession, valesse we retaine the Platonists opinion, concerning corporall diness. A thing directly opposite to reason, to the testimonie of writers: and the plaine evidence of sacred Scriptures. And, this also (as I take it) was in effect, the summe of our third conference.

Exorciftes.

I may with no good confcience denie it.

Then next (because your selfe so earnestly infifted upon the A (ummarie abridgement of reall corporall possession ) it was further declared unto you, that the 4. Dialogue. (if the same should be granted) the dinels then, they must necessarily have such a kinde of possession, either by assuming to themselves some true natural bodie: or, by transforming them-

selves into some true naturall bodie at least.

Their assuming of true natural bodies wee flatly rejected, as an opinion too too vureasonable, absurd, and most sensesse: whether we understand the same of bodies created before, or of bodies, then foorthwith to be created. And that therefore the dinell his tempting of Enab by the Serpent, the Angell his deliverie of a fensible speech, by Bualam his Affe, the dinell his supposed assuming of Samuels bodie, with such other examples and Scriptures, which verie manie doe most ignorantly vrge for this matter: they are too too grolly and fondly abused, as we produed vnto you by arguments, by writers, and by the facred feriptures. And this also (if I be not fowly deceived) was in effect the fumme of our fourth conference.

Exorcistes. I dare not denie any part thereof.

Orthodoxw.

A Summarie the 5. Dialogue.

Then next (for the dinell his transforming of himselfe into abridgement of any true naturall bodie) we declared vnto you, the impossibilitie, and most palpable absarditie thereof, notwithstanding the Sorcerers rods transformed as you thought) into true naturall serpents, the supposed transfiguring of Nebuchad-nezzer into an oxe, with fuch other examples. Shewing you withall (by the conference of places) that, that place of Scripture which ipeaketh of Satan his transforming of himselfe into an Angell of light, was misunderstood of the most.

Neither may the same, or any like places of scripture, be litterally understood of any effential transformations; because that work was never in the power of a divel. No, he cannot pollibly transforme him felfe into any true forme whatfoever, if Christ his argument (concerning the non visibility, and palpability of firits and dinels ) be without contradiction : which it could not be, if the dinel was able (but onely in outward appearance) to transforme him felfe into any true forme whatfocuer, as wee proued by reason, by fathers, and by the canonicall scriptures.

And

The eleventh Dialogue.

And this also, was (in effect ) the summe of our fift confe rence.

Exercistes.

I wil (at no hand) contradict your report.

Orthodoxus.

Hauing thus dispatched the supposed real possession of fig. A summarie rits and dinels: we entred then into a like serious considerati- abridgement of on of their attual poffession : shewing you first, what it was : and then next, the fenerall parts thereof. Namely, either, a mentall afflicting and greening : or, a corporall termenting and vex-

We shewed you further, that this actuall possession, was one-

ly in vie in the daies of Christ and of his disciples.

Howbeit, the maine ends thereof (namely, the declaration of Christ bis deity, and the confirmation of his glorious Gospel ) being in those daies very effectually accomplished: the possession alfo, it was (by our Saujour himfelfe) verie fully, and finallie determined. Yea, and the determination of this actuall poffeffion we confidently auouched, notwithstanding any one matter pretended by you, for the perpetuitie thereof: as was directly produed by force of argument, by the plaine testimonie of ancient writers, and the incuitable euidence of the facred Scriptures. And this (in effect) was the fumme of our fixth conference.

Exorcistes.

It was vindoubtedly fo as you fay. Orthodoxus.

And then next because you insisted still upon the perpetui- A summarie tie of actuall possession, by an argument drawne from common ex- abridgement of perience in all that beheld your supposed action, wrought at the 7. Dialogue. Mahanitton ) wee prooued directly vnto you, that this their supposed experiece, it could be accouted no currant experience in deed. Both, because manie like admirable matters may be demonstrated from meere naturall causes, effects, and diseases: and forthat alfo, a meere naturall experience (when the fame is brought to the best) it may be no competent ludge in such fapernaturallmatters. A thing opposite to Dininitie, to Philosophie, to Phylicke, to Nature, to Lame, and to Conscience, as may verie plainely appeere : whether we respect the action it felfe, or the manner of doing the same. Then after all this, we came

The eleventh Dislogue. 344

to entreate of Satan bis power of obsession: which consisteth especially, in an outward affaulting and circumventing, or, in an inward suggesting and tempting. And this also in effect, was the fumme of our feventh conference.

Exorcistes.

The whole truth thereof, is without contradiction.

Orthodoxus.

A Summarie the 8. Dialogue.

Hauing thus handled the power of spirits and dinels what soabridgement of euer: we came next to entreat of that extraordinarie working power, whereby their faide power was subdued. Shewing you directly, that the same was either immediate in Christ the stronger : or mediate, in some certeine speciall persons, extraordina-

rily mooued to that felfefame busines.

Againe, the mediate power we told you, it was either Apostolicall, I meane, in the Apostles themselus, an admirable extraordinarie good meanes, to confirme their extraordinary preachings : or elle Ecclesiasticall, that is, in the seventie Disciples, and some others succeeding. And that therefore this Ecclesiasticall power, it was more especially to be considered againe, in respect either of the Churches primitive: the Churches I meane more immediately succeeding the Apostles themselves: or in the Churches successive at the least. And heere we handled at large the continuance, and compasse of that Ecclesiasticall power: declaring plainely vnto you, that this felfesame Ecclesiasticall power (howsoeuer most egerly attempted, and apifuly imitated of some in evericage) it consisted not in anie created, or meere naturall meanes whatfoeuer, neither yet, in the onely bare practife of praier and fasting: as was sufficientlie Thewed by force of reason, authoritie of writers, and the apparant euidence of canonicall Scriptures. And this also in effect was the fumme of our eight conference.

Exorcistes.

You have very faithfully abstracted the same.

Orthodoxus.

Then next, for the practise of praier and fasting, we prooued A Cummarie abridgement of directly vnto you, that, the same was never put downe by she 9. Dialogue. Christ as any ordinarie perpetuall meanes, for the powerfull expelling of dinels. That, if any fuch power shoulde effectually proceed from the practife thereof . The fame must needs be either a vocall, or a personall power at the least. The vocall power'

we rejected as too too fond, and abfurd. The perfonal pomer, we tolde you, it must more especially proceede, from either the partie who praieth; or the partie that is praied unto. The partie that praieth, we told you, he hath no fuch personall power: howfocuer you laboured to support that opinion, from a personal pomer in Christ. The partie that us praied unto (namely the Lord) although he vindoubtedly hath fuch an absolute supernaturall power, as is able foorthwith to effect fuch a worke : yet, the participating therewith must needs be effected by the timely apprehension, either of a instifying or miraculous faith. The apprehension of that power, by the meanes of a instifying faith we flatly denied, it being an opinion too too prepofterous, as we shewed you by reasons, by writers, & by the canonical scriptures. And this in effect was the fumme of our ninth conference.

Exorcistes.

It were too to abfurd for my felfe to denie it.

Orthodoxus

Then next, for the effectuall apprehending of that felfe- A summarie fame supernatural power of God by the onely meanes of a mi- abridgement of the 10.Diaraculous faith: that apprehension also, we flatly refuted. Tel- logue. ling you first, what true miracles are. And declaring withall, that this your supposed action wrought at Mahgnitton, if it were in such fort effected, as you beare vs in hand: then surely (howfocuer you would cunningly suppresse the appearance thereof by your new coyned distinction of mirandum and miraculum ) the fame vindoubtedly it was a true miracle. And that therefore, either you must veterly disclaime the whole action it felfe, as a meere fopbifficall practize of fome : or acknowledge (at least) that you effected a miracle. Which (we told you) you might in no wife abouch : because the working of miracles was long fince determined. All which we prooued directly by the verie sway of argument, by a grand · lurie of ancient fathers : and by the vnmeasurable true enidence of the canonical feripeares. And this in effect, was the verie true fumme (as I take it ) not only of our tenth conference, but of all thefe our dialogical discourses. Tell vs therefore directly your answere vnto them. Exorcistes.

My answere in few words is this: I cannot gainefay the vndoubted truth of any your summarie abridgements of these Dialogicall discourses.

Ortbo-

Seeing then you have hitherto heard, that the word (poffef-(fion) is not any where to be found (respecting this Question) in all the Canonicall scriptures. Seeing, albeit such possession of firits and dinels should be admitted in an onely metaphoricall meaning, yet there was never any reall, but onely an alfuall possession: feeing such actual possession was onely but temporarie for some peciall refeets, and long fince, even actually also determined by Christ: seeing moreoner, that the dispossessing of firits and Dinels (whatfoeuer, and by whomfoeuer attempted) was euermore effected by an extraordinarie pomer of the Lord either immediately or mediately: Seeing the mediate power was onely peculiar, and peculiarly applied by some speciall persons for speciall respects: seeing that power is now finally restrayned from men, because those the former respects are fully accomplished: seeing also the working of miracles is ceased long since : briefly, seeing the improbable affirmation of any thing opposite to any the precedent points, is not onely absurd in Philosophie, but also ensound in Dininitie, as hath beene declared at large : we doubt not, but that the truth of the premisses ( breaking foorth now as it doth, like the Sunne in his ftrength ) the fame will now be fo pretious in your cies, and fo far forth prevaile with your judgement at least, as that (in an holy approbation thereof) you will willingly submit and subscribe to the same.

Exorciftes.

Nay fir, howfoeuer I doe happily iumpe with your selfe in the soundness of indgements concerning the sound truth of euerie thing handled before: yet may I by no meanes submit to your motion for many respects.

#### Orthodoxu.

What man? doe neuer say so for shame. Shall any respects/
(how substantiall soeuer in outward appearance) so much ouerswate your enlightened indgement, as that they should foorthwith enforce your enruly affections against your owne conscience, against the common consent of writers, yea and which more is, against an apparant truth? God forbid that so grosse a corruption should ever discover it selfe. But goe to lay open vnto vs those selfesame respects.

Exor-

Exercistes.

First, by such a submission, I should be discredited much, be deemed too to inconstant, yea, & accounted but a cowardly dastard: in, now growing wearie under that selfesame crosse, which I have hitherto, so considently, and so couragiously endured.

Orthodoxus.

Oh, now I perceive, what hath hitherto with held you from fubmitting your felfe to authority: namely the paltry respect of your worldly estimation. But, goe to, let vs soundly examine

the feueral points of this your primary refeet.

First therefore (concerning your supposed discredit, by such an holy submission) doe know this I beseech you, and beleeue it for certeine, that, it is vindoubtedly a good Christians praise before God, and his church, to cease to do emil, and to learne 15a.1.16.17. to do well: and which more is, to submit him selfe, his senses, his reason, his wil, and all his affections to a sounder dexteritie in all things, and to bee onelie constant in that which is good.

As for valour and courage, we must hold this for infallible truth; namely, that onely in good matters, it is good to be feruent and zealous, whether the Apostle (I meane any of the godly) be present, or absent. Yea, and to be highly ashamed of the ignorance of your owne soule: but, not ashamed at all, to submitte to the

truth.

As for constancy under the erosse, consider I pray you, whether that which you suffer, be the true erosse of Christ, or a sust scourge for your sinnes. There were three (you know) on the Lug. in Psalm. crosse at once: the first a saviour, the second to be saved, the third 34. part. 2. to be damned. All these, they endured the selfesame paine, but, did not all undergoe the selfesame cause. So then, it is not the marryrdome it selfe, but, the cause of the marryrdome that maketh a marryr. You are not therefore, simply to reioice in suffering: Math. 5.10. but, insuffering especially for righteousnesse sake. And, who is 1. Pet. 3.13. it (I pray you) that can harme you at all, if only you follow the thing that is good! On the other side, what praise is it unto you, if, when you be instly buffested for your owne faultes (as herein you have been) you take it patiently! But, if when you do wel (which undoubtedly you should do in yeelding submission) if then (I say) you suffer enil undeserved (by undergoing with patience,

the cynical censures of some giddy conceitours) this is thankworthy and acceptable before the Maiesty of our eternall God. And therefore, this your primary respect for not submitting your selfe: it is (you see) very fond, and preposterous.

Exorciftes.

Yea, but by this my submission, I should give our adversaries great occasion, to insult over the brethren afresh in farre better causes then this: as we found by experience, how highly they triumphed over the intended discipline of late, by reason of Hackets, Arthingtons and Copingers sedations.

Orthodoxus.

If your owne dealings, in these your preposterous courses, doe as deepely discredit the holy ordinance of praier and fasting, as Hackets seduction disgraced (in the judgement of some) the entended church discipline: I hope then you will never account, much lesse entitle them adversaries to sincere religion (howsoever opposite to these your practises) that shall seeke, by due meanes to suppresse the irregularity of your intemperate humour.

Otherwise, if these your disordered attempts have minifired inst occasion for any to infult oner the brethren (as you say) a fresh, in far better causes then this: when you see such fearfull effects to follow your fooleries, you may never blame the insulters themselves, but your owne indiscretion.

Howfoeuer, I do aduise you in all loue, to reckon this lateginen occasion as the very principall among the rest of your sins: and, make it a perpetuall meanes, to your better humiliation be-

fore God and men.

As for the inconsiderate and unchristian insultings of any, ouer good and Christian causes; let not their enil dealings that way, make you to constant in enil.

Exorcistes.

But yet fir, by this so vnseasonable a submission of mine, I should scandalize the zeasous professions, and offend sundry honorable, and noble personages, both Lords and Ladies, with diverse others of good estimation: who (fauouring rightly the reformation) have mightely affected my cause, and bountifully mainteined my person and state.

Orthodoxus.

Your conscionable rejecting of an inneterate error, and your zealous

zealous entertaining of a newly renealed truth, can, ever scandalize such sincere professours, as are zealously, and rightly religious. As for offending any bonorable personages or others in any account, who (wishing reformation) have hetherto affected your cause and mainteined your person know this, and know it for truth, that if those bonorable personages (even in a sincere regard of some boly reformation) have hitherto affected your cause, so far foorth at the least, as they supposed the same to be sound and good: then, doubt not at all, but that they will much more affect your holy and hoped connersion, so some especially, as their enlightned indgements shall once but soundly perceive the infallible truth. Yea and which more is, they will then be much more forewards in supporting your person and state, then ever before.

Otherwise, those your maintainers, they might be supposed to affect your cause, and to support your person, in an onelie malcontentednes, rather against the persons of some in authoritie, then in any true mindednes towards reformation indeed. And which more is, you your owne selfe (by persisting as you doe in your errour) you may be supposed of all (as you, are shrewdly suspected of some) to be rather their bumorishin an onely respect of their hier: then anie their appropulation martialist to mannage these matters, in any right reverend regard of their bonours. This therefore (you see) is but a selie respect, to hold you from such an holy submission.

#### Exorcistes.

Yea, but by such my submission, I shoulde foorthwith deprine my selfe from all Ecclesiasticall functions. For, this is held an undoubted truth, among the preciser fort, that a man so grossie falne, doth make foorthwith, a flat nullitie of his former ministerie.

#### Orthodoxus.

Put the case, that some (concerning this point) are much more peeuishly precise, then prudently wise: will you therefore (in an onely regard of their itching humours) refuse to do good to your selfe and manie others of more temperate spirits? For, tell me I praie you, who is able to make a flat nullitie in any Eins est demans ministerie: but, he alone who enablesh and callesh whom-structure, est constructed.

Exorci-

S. 1. 5, 12.

Verietrue as you fay, (respecting simplie his gifes and oraces) there is none able to make a flat mullitie in anie mans mimisterie, faue onely the Lord Howbeit (respecting the orderly execution and vie of those gifts) the Church, she may, and she ought to make a flatte nullitie in the ministerie of fuch as are groflie falne.

Orthodoxus.

If there be none other stoppage at all to this your submisfion, but onely the feare of forgoing your ministerie, this feare I hope, it may foone be removued. For, if none but the Lord, be able to difable your gifts, then none without warrant from the Lord, is able to disable the orderly execution and vie of your gifts. But no fuch warrant have anie from the Lord in all the to the your management of the to

Befides that, if the Lord bestoweth and continueth his gracious gifts in anie (being orderly called before to the ministerie) for the edification of others: who may without warrant, difanull, and discontinue the orderly execution and vie of those gracious gifes, in anie (being orderly continued in the mini-Abrie promette edification of others. For, if vnfained repentance doch fer an offendour in fatu que prim, in his former eftate, with God and man, notwithstanding any his former offences: why should not an unfained repentance, fet a poore minister (being falne by occasion) in statu quo prius, in his former estate with God and man, for the orderly vse of his ministerie,

not withstanding anie his former offences?

Otherwise, why did not the Church in former times disanull and discontinue the orderly execution and vie of gifts, in Dauid, in Peter, in Paul, in Iohn Marke, in Demas, and divers other both ordinarie, and extraordinarie persons. In all whom did breake foorth no lesse apparant disorders then this one of yours: & yet(the Lord continuing in them his gracious gifts) the Church still enjoyed the vie of those gifts. Discharge you therefore a good conscience, by testifying truely your onfained submission: and then, if the Ecclesiasticall governors (vpon aduifed deliberation) shall deeme it convenient to emploie you afresh in the vie of your gifts: let these your pretiser fort, fet vpon them (if they please) for such their imployment of one fo grofie offending. In the meane time let those precise ones be-

Gal, 6.1.2.

ware,

ware, least (in this over nice a conceit) shey do fall (before they beware) into the Luciferian beresie: and be your selfe perswa- Hieronimus, ded of this, that (notwithstanding these their owle-like booings comra Lucife- and scrikings in corners) you shall finde me verie readie to rianos. ioune with you in this point against them all: Let them make publike triall thereof, when sower they please.

Exorciftes.

Alas sir, by such my submittion, I should veterly deprine my selfe and my familie from all maner of maintenance. For, not onely I am made destitute alreadie of my former place: but which more is, I being by this my humble submission discourred, and discredited with the Church of God: what hope of sure preferment?

Orthodoxus.

Howfoeuer your late practifes have instly deprined you from all present supplies for your maintenance: Let neither the scare of such want, nor the needlesse distruct of any discredit in respect of your humble submission, be any meanes to withhold you from the durifull discharge of a Christian conscience. No, no, be you rather assured of this, that your obstinate holding out with a setled pertinacie in this your pecuish opinion, it will more discredit you with the true Church of Christ, then your humble submission would do, by a thousand

degrees.

Neither, let any falflie supposed feare of future wants, withhold you herein : both because true repentance depriues not a man from the favour of God, or his fatherly providence, but bindeth them so much the more firmely vnto him: and for that alfo, this your refufall to yeeld, man onely feare of some falllie supposed wants, it would but confirme that hard concert which many have had against you of late. Who doe generally give it foorth, that (howfoeuer you cannot but perceine your fault concerning these matters) you will neuer be brought to acknowledge the fame. Because (in standing thus stoutly as you do to your tackling, ) you do get better maintenance by your imprisonment, then you could otherwaies gaine by your enlargement. And therefore, if it were for none other cause elfe, but, to take away oceasion from such as seeke for occasion to deprave the holie profession, doe you foorthwith submit your felfe to the truth.

Exorcistes.

Sir, although (notwithstanding those the former respects) I should willingly submit my selfe to authoritie, yet then this vile inconvenience woulde follow thereof, namely, by that meanes, I should be reputed to be in some prattife at least with the youngman at Mabonitton, with Katherine Wright, with the boy of Burton, and with many other besides.

Orthodoxus.

Surely, I cannot perceive how your standing out, shoulde polliblie free you from that suspicion with men, if once they but reade Mafter Harfnets booke, concerning your authenticall convention, and publike conviction: and those also exactly performed, in an orderly course, and a indiciall proceeding, if the things he reporteth, be reputed for truthes. The which also we must be perswaded they are: vnles haply we do fondly imagine, that the Commissioners themselves; the Register also, being a sworne publike Notarie: the young man at Mahgnitton: the feuerall deponents being orderly deposed, and secretly examined apart : yea, and you your owne felfe, vpon your corporall oath, were all (iointly, and by one vniforme confent) confederate togither, to finde your selfe giltie concerning the causes and circumstances, so indicially propounded and profecuted. And therefore, vnleffe you be throughly able to discredit that course, as a matter but forged, falle, and erronious: your standing out (as you do) in the premisses, it will rather aggrauate then leffen your fault: and apparantly deerrare: Diabo- monstrate a badde disposition, both purposely perpetrating, and pecuifhly perfitting in euill.

Humanum est licum per feue-BATE.

Harfriets booke .

Exorcistes.

Your selfe then it should seeme, is fully perswaded, that I, and the boie (by a precompacted confederacie) have purposely deluded and coosened the world.

Orthodoxus.

How some others esteeme of it, I know not: for my owne part (Iaffure you) I am verie farre from fuch a suspicion. Yea, and this also I dare say for so many besides, as have beene acquainted with your former finceritie and vpright cariage: they are everie of them, free from fuch a perswasion. This onely is that which we entertaine, and verie confidently hold for a truth, Namely, that the graceleffe boy, did gracelefly counterfeite,

feit, and knauifbly beare the world in hand, he was really poffeffed of Satan : when there was no fuch matter at all. But concerning your owne felfe, we do vindoubtedly thinke, that you being fully periwaded of the perpetuitie of reall possessions, as alfo, most strongly deluded with an erronious opinion of your owne abilitie for the powerfull dispossessing of dinels by prayer and fasting : did thereupon simply undertake that trifling worke. This then is our opinion concerning your felfe in the action: namely, that the fame was fimply your errour in judgement, but no purposed errour in your practize at all. This is that we would have you revoke: and this is that wherin we would haue you submit your selfe to authoritie. And why should you not willingly yeeld to the fame ? Thinke you it impossible for your felfe to be deluded by the dinell: or to be deceived at all by a cogging companion? Was not the reuerend father Maister Foxe, and many others befides, as grofly beguiled by fuch counterfeit crankes as euer was you with this your fallely pofseffed patient? And therefore yeeld your submission for shame.

Exorcistes.

Nay fir, the yoong man (I dare assure you) he did not counterfeite the matter: but, was assually possessed at least. Else, you see M. Darels may likewise affirme, that his owne sister, Mary Cooper, did Apolog. Pag-32 but counterfeite. For, she also (even in the selfesame manner) was fear estully tormented by sits. Very certeine it is, that she did not counterfeite at all: but was vindoubtedly possess by the divise.

Ortbodoxus.

She was undoubtedly, even so possessed as her brother before her was repossessed, which thing also you prognosticated, accordingly as it came to passe: howbeit, neither of both their fits, were true fits indeed, but meere counterfeit fictions.

For first, if Marie Cooper was truely possessed: by whose prayer and fasting was she dispossessed I pray you? There was none other meanes vsed, to consure out the dissell from her, but the onely bare newes of your owne, and her brothers consention before authoritie. It should seeme she was simply possessed, either with some cowardly dissell that could not, or with some curreous dissell that would not adventure the triall: and therefore in a peaceable manner, they did voluntarily forgoe the babitation which they possessed in peace. And as for the repossession which

The eleventh Dialogue.

which you fo constantly foretold and auouched to be in the bor : the fame is no lefte abfurd then his fifters possession expresled before. For if there was in him fuch a repossession in deed: then, where was your reiognder for the casting of him out by prayer and fasting? Either he was not repossessed at all, and so your prognostication prooued false: or else not your selfe by praier and fasting, but Indge Anderson rather (by procuring a Processe, de vilaica remouenda, did drine out that dangerous diwell. In the powerfull execution of which Processe, he so canvaffed that cumber some Spirit, as he was glad to betake himfelfe to the vetermost borders of Egypt : and euer fince then, the countrey hath beene free from fuch dangerous bug-boyes, and therefore you may boldly submit your selfe.

Exorcistes.

If I submit to this motion, my credit is crackt in the world. Orthodoxus.

Why stand you so much vpon your outward reputation before the face of the world; against the plaine euidence of your inward conscience in the presence of God? Or, why will you (in this case especially) so fondly respect the flyingre-August, in fer- ports of phantasticall felowes? What will it prejudice your person, though blind ignorance should cancell your credit in the transitorie tables of worldly mens harts: when your owne conscience doth not rase foorth your name from the enerlasting Booke of the living? Put case, that those good reports which the world doth affoord you, be not found to be faithfully registred in the closet of your conscience: then, what other effect can they cause in the same, but an inward tormenting torture? Put case againe, that those bad reports wherewith the vile world would besmeere your credit among men, be found vtterly false in the confiftory of your fecret conscience: Oh, what an exceeding greation will be resident there, and keepe in the same a continuall feast? So then, if your owne conscience accuse you not, you must not so greatly regard the causeles contumelies of cinicall censurers, as that for the same, you care not to torture your conscience with continual torments. Neither may you be perfwaded, that other mens lying reportes are efteemed more authenticall before the tribunal feat of Christ the righteous Indge, then the approoned testimonie of your owne conscience, which stands there to be acquired in indgement. The premisses therefore

,340E

Ambrofius lib. de officis.

therefore considered, I would aduise you rather to respect Senecade moriconscience, then fame: for, fame may effloones be forged, but so but. can conscience neuer, and therefore submit your selfe.

Exorcistes.

Alas sir, I am (by the verie force of your speech) so fearefully distracted, as I wotte not which waies to turne me. For, if I stande out (as hitherto I have done) you will repute me to be pecuishly obstinate: on the otherside, by submitting my selfe to your motion, I should but confirme the Bishops in their badde opinion concerning my earse. Who (suspecting me to be confederate with the boile in some cosening practise) have hitherto handled me too too hardly.

Orthodoxus.

Your fetled pertinacie in fo apparant an vntruth, hath bred in cuerie of them that bad opinion: and your pecuish perfifting therein, doth more fully confirme them in fuch'a conceit. Touching their hard proceeding against your person, if you fimply respect the cause, they could do no leste then they did: although yet ( respecting especially your place and calling ) it were to be wished, that (as well on their, as on your owne behalfe) a more confiderate regard had beene given to the maine cause it selfe, without any such eger persute, or preposterous apologies, cocerning matters of fact. For then, to foone as it had been made apparantly euident, that, there are now no poffeffions at all: your standing out in the matter would foorthwith have beene nipt in the head. Whereas they now (suspecting perhaps, that you had some finister purpose to manage your publike fasts, by futh a pretended falle miracle) have shewed the more sharpenes : and your selfe on the otherside ( furmizing it may be, that they onely maligning the puritie of your pretended profession) have continued so much the more obstinate. All which inconsiderate courses, and preposterous practifes would have beene fitly forestalled, if betweene you all, the canse it selfe had beene cleered, Howbeit, the remedie comes neuer unseasonablie, which may fully effect the cure: and that I affure my felfe, may yet be accomplished by your dutifull and humble submission.

Exorcistes.

Sir, notwithstanding anie your patheticall persuasions: the premisses considered, I may in no wife submit.

Aa 2

Phyfio-

Thy fologus.

Master Orthodoxus, that which hath beene hitherto spoken may fully suffice to persuade any reasonable person, affeeting the sincere truth with freedome of conscience. Howbeit, this fellow I perceiue, he is wholie overswaied with some spiced singularitie, or with a peeuish selfemill at the least, in not submitting himselfe to that truth which he is vnable to answer, for any thing hitherto heard. You have (I confesse) beene toiled too much, respecting especially your present meditations, for the Sabaoth daies exercise: and therefore it shall not be

amiffe to put an end to our conference.

In the meane time, let Exorcistes repaire to his familiar friendes, and those of his faction, how many or mightie soeuer. Let him intimate our whole discourse, to their approoued indgements. Let them dulie consider, and exactly perpend the senerall points: and then, let them sin a more mature deliberation) denise with themselves, whether it be better for the man to submit, or still to stand out as he doth. If they aduse him to yeeld a submission; we have our harts desire, and God the whole glorie. If otherwise they will have him stand fast to his tackling: Let them signifie the manner how with the time, and place, for our meeting, and we will be readie from time to time to conferre with them to the full, if they accept of our offer.

Lycanthropus.

This is (in my simple conceite) a Christian motion.

Pneumatomachus.

If they dislike, they shall greatly discredit their cause.

Physiologus.

They are bound to praise God for your Christian care.

Well then, in the meane time we will pray vnto God to enlighten our indgements, to make vs wife to sobrietie, and to give vnto vs the spirit of discretion, that we may be able to discrete the things that differ, and to approone only of those things which are pleasing to God in Iesus Christ: and so I take my leave for the present.

Μόνω τω Θεω δέξα. Soli Deogloria.

TE'ΛOΣ.

## A summarie Table of all the principall points, the speciall matters, the seuerall syllogismes, and the sundrie expositions of such places of Scripture, as are any way pertinent to the maine purpose it selse.

#### The first Dialogue. pag. 1.

Hristian conferences, and their commendable vse.	pag. 2
Sommers his supposed passions put downe.	4
Mans nature is cuer defirous of Nouelties.	6
Christian exercises must be begun with praier.	7
Pneumatomachus, What it properly fignifieth.	8
That there are effentiall spirits and diwels.	9
Angels are celestiall creatures, created of God.	ibid.
Spirits and dinels, supposed to be nothing else but the good, or e	uill moti-
ons in men.	· ibid.
Angels supposed to be none other thing els, but the sensible signe	s of Gods
woonderfull power.	ibid.
It is dangerous to denie the effentiall being of frits and divels.	II
Man is endued with a spirituall, and immortall soule.	ibid.
The original fountaines, or grounds of all errors.	12
Physiologus, and what the same signifieth.	13
Philesophie, is not simplie forbidden, Col. 2.8.	ibid.
The true vie of Philosophie expressed.	ibid.
The minde what it is, and the effects thereof.	ibid.
The minde how it is corrupted naturally.	14
The minde differeth from the will, and how?	ibid.
Phantasie, what it is, and how it worketh.	ibid.
The natural man, vnable to comprehend spiritual things.	14,15
Anthropomorphites errour, and whence it sprang.	17
Scriptures expounded hand ouer head, doe procure a thousand	
By ties. April 1 and 10 mg etgg	18
Reasons, prooning Spirits and Diuels to be more then the goo	d or cuill
motions of men.	18,19
Angels not mentioned in the worlds creation.	21
Angels and Spirits, not eternall, or vncreated.	22
Angels, in what day they were created.	23,24
Reasons to prooue the effentiall being of Angels.	ibid.
Testimonies of Fathers for the essentiall being of Angels,	14
Angels created on the second day.	24,25
Reasons to prooue the effentiall being of Angels.	26
Angels how they are faide to be cuill.	28
A23	To

1 06 1 4006.	
To be created good, and still to retaine that felfesame good	But the but the first
diffinet things.	229
Boyling affections, the causes of controuersies.	30
Physiologue, and what the fame fignifieth.	31
Possessions doubted in these daies of the Gospell.	32
Sarans dominion ouer men, what it is, and how the same is lin	nited. 33
Possession, and what it importeth.	ibid.
The worde Poffession, is not peculiarly appropriated to the Di out the whole Bible.	uel,through-
If the Lord had euer entended an effentiall possession of Diu	els , he wan-
ted not fit words to expresse it.	34
Possession what it is in the Hebrue toong.	35
Poffession what it fignifieth in the Greeke toong.	. 37
Postession how the same is defined.	40
Real possession of Diuels, what it is.	A TOTAL CONTRACTOR
Mentall possession what it is thought to be.	ibid.
Reall possession, whether in the minde alone, or in the body al	
minde and bodie togither.	ibid.
Satan needs no mentall possession, for the actual ac complishe	ment of hine
in any.	42
The maner of Satan his proceeding with men.	43,44
Reasons against the reall mentall possession.	. 3. 45,46
Our judgement concerning the real mental possession, is mi	ghtily decei-
ued, by relying too much on the bare letter.	48
Satan being a Spirit, doth principally affect mans spirit.	49
After what monner the Diuell hath a mentall possession,	50
Spirits and Divels are substantiall creatures.	51
Diuels are Spirits by nature, and Angels by office.	ibid.
Dinels are spirituall and finite substances.	52,53
Whether mans minde be a receptacle, or place circumscril	bing the Di-
Whether mans minde be a common or proper place for the I	Diuell. 54
Whether it be a corporall, or an imaginarie place.	55
Things are faid to be in a place three maner of waies.	7 56
Corporall substances are in a place dimensionely.	ibid.
Spirituall substances, are in a place determinately.	1.000
God is in a place indefinitively, and repletively.	ibid.
Angels and Dinels, howfocuer they propound divers ends, th	
working, is euer the same.	
Divels how, and by what meanes they torment men.	58
	60
God is the onely encliner of mans minde.	61
Mans minde is inclined either by an interiour efficient, or b	
agent.	62
The third Dialogue, pag. 64.	Angels, 10 u
Orporall poffession, what it is supposed to be of some.	28 timente
Reall corporall possession what it is ordinarily rhought to	
Entring in and dwelling there, do imply no effentially inheren	cy but an ef-
fectuall operation in the bodies of men.	66
secondi oberation m me polition men	The

The Table.	
The Metaphor of entring in, tightly expounded and fully explic	ared by the
example of Saul and David.	Lizo Larie
The word T salak verie truely expounded, by conference with o	wher places
offcripture.	68
A good rule for the right understanding of fuch scriptures, as d	
concerne the extraordinarie operation of Spirits.	69
Sundrie reasons against the reall corporall possession.	
Mans minde is an incorporall substance being simply confidere	
The proper operations of the minde, are either organicallor an	
The organical operations of the minde, what they are?	72
The animall operations of the minde, what they are?	ibid.
Whether mans minde or the Divell be answerable for the action	
the bodic, during the time of Satans possession.	73,74
God (in the first creation of bodies) neuer purposed any such rea	
possessions of Diuels.	74
Gods image was not loft in Adam, as touching the effence.	76
A humane bodie is onely capable of an humane foule,	77
Satan fo possesseth, as Christ inuadeth.	ibid.
There is no one necessarie vse or end of such a possession.	ibid.
If the Diuell be in the possessed mans bodie essentially, then is h	
hypoftatically or formally.	78
How the reall corporall possession may be perceived.	78,79
Whether Divels have their proper, or their affumed bodies : or w	
bodies at all?	80
Celestiall bodies have onely their celestiall motions : and eleme	entarie bo-
dies, their elementarie motions.	80,81
Groffe abfurdities ensuing the opinion of corporall Diuels.	ibid.
It is absurd to hold that Diuels have airie bodies.	82
Augustine is not found concerning the supposed airie bodies of	Spirits and
Duels,	83
Though it were graunted that Diuels might adde vnto, yet me	y they not
diminish or alter their substantiall being.	84
Fower seuerall forts of Spirits found in the word.	ibid.
Angels have eftloones their affumed bodies, and why?	85
The testimonie of fathers, pretending corporall Diuels.	86
Reasons directly concluding the incorporietie of Diuels.	94
Testimonie of fathers concerning that point.	95
The Grand Iuries verdict against corporall Diuels.	96
The Laterane Councell concluding the same.	97
The fourth Dialogue. pag.99.	

Whether Diuels can effentially assume true naturall bo Whether that bodie which the Diuels are supposed	dies. 99
Whether that bodie which the Dinels are supposed	15 16
be a true naturall or but a phantasticall bodie.	100
The Dinell had neuer power to affume effentially any lining	
pag.	Tot
The Diuel had never power to affirm effentially any dead man	ns body. ibi.
It is abfurd to hold the Dinell his affuming of dead mens bodie	s. 101,102
A14	Whether

Whether the Diuell can affume to himselfe an vacreated bodie.	103
The Lord alone is the onely creator of bodies.	ibid.
It is abfurd to imagine that God should create bodies for Satan,	103
Satan hath no power at all to create a bodie.	104
Arguments pretending the Diuell his effentiall affuming of bodies.	105
It is no good argument to hold, that because good Angels haue, the	refore
euill Angels may also assume to themselves true natural bodies. Ic	
That place in the Pfalme 7 8.49. is verie truely expounded.	107
The Divell did not effentially assume to himselfe the serpents body.	
Whether it was the Diuell alone or the serpent alone, or the Diue	
ferpent together that tempted Enal.  It is ordinarie in the scriptures to vie the names of other creatures:	109
ting foorth vnto vs the intellectuall creatures.	111
Reasons declaring why it was not the serpent, but the Diuell himse	
foorth by the name of a serpent that tempted Enal.	ibid.
A verie good Canon for the faithfull expounding of scriptures.	112
It is no abfurditie or impietie at all to hold, that Mofes under the perfe	-
poysoning serpent: did metaphorically set out the Dinell who	
ned our grandmother Engh.	114
The judgement of Tremelliss and others concerning this point.	115
The common received opinion herein consented vnto, and why?	ibid.
The true interpretation of the word Nachash.	116
The Divell did not effentially enter into the serpents body.	ıbid.
Whether the Angell effentially spake in Baalams Asse; and how that	-
ture is to be viderstood.	117
Whether the Angell opened the Affes mouth efficiently, or but min	
ally	118
Whether the Angell for fuch a ministerial opening of the Asses mou	th,did
effentially enter into the Affes bodie?	119
Whether Samuels true naturall bodie was effentially affumed by Sats	n.120
Whether the Dinell appeared to Saulin Samuels likenes.	123
Sundrie impossibilities and absurdities concerning such a supposed la	kenes.
b pag.	ibid.
The opinion of fundrie writers touching this point.	ibid.
The Witch, a cunning ventriloquist, coosened Saul.	126
The distinction of effentialiter and effective, is no new, but a renued	diftin-
ction and ordinarie with Schoolemen and Fathers.	127
The testimonie of writers touching that point.	128
It is abfurd to understand literally the things that are spoken of Satar	1. 129

## The fifth Dialogue. pag. 131.

TA Hether Diuels can effentially transforme themselv	ies into any
V V true naturall bodie?	131
This effential transformation of Diuels, is opposite to true phil	ofophy. 132
Diuels are not effentially transformed into Angels of light.	134
The word Meragyaati ( & rau, what it importeth.	ibid.
The place of 2. Cor. 11.14.15 truely expounded.	134.135
mandy/ b bA .	134.135 The

The conference of that one, with other places of scripture.	73
The family of loue is fitly confuted.	ibid
Transubstantiation very threwdly cut in the neck.	13
Antiquity is no primiledge for errours whatfoeuer.  Whether the Sorcerers rods were effentially transformed in	ibid
rall ferpents?	138
Whether the Sorcerers rods were true Serpents in deed, or fe in an outward appearance.	rpents onely
The Serpents rods were no true naturall rods, in any orderly	
cure,	139
Neither Sorcerer nor Divel, could ever work a true miracle.	140
Diuels neuer had any supernaturall power or skill.	141
Why the Sorcerers rods were called Serpents: not being in de turall Serpents?	I42
Satan may procure an outward appearance of things, three waies.	e manner of
Spirits and Diuels, they have a deeper infight into meere nate	I43
then men haue by much.	144
The Diuel in transforming the Sorcerers rods, was vindoubte	
with a twofold power.	145
What is ment by the power of nature?	ibid.
What is to be understood by the power of obedience?	146
The Sorcerers rods they were trasformed into Serpents, not ex	istingly, but
appearingly.  Whether Nabuchadnez-zer was effentially transformed into oxe?	a naturall
There was in Nebuchadnez-Zer no transmutation of substance:b	ut onely an
alteration of qualities.	149
Fury disordering mens nature, doth make them beastly affected.	152
Men by tradition have received (hand over head) an error con effentiall transformation of Divels.	cerning the
God hath naturally engraffed in man such a peculiar proprie	ty touching
his naturall being : as can at no hand be effentially transfe	ormed into
any other forme.	153,154
Mans members may not possibly be transformed into the propo	1
neaments of a beaft.  If there are effentiall transformations of Diuels: then Christs	155
(Ioh.20,27.) cannot be current.	ibid.
That there are no effentiall transformations in any sensible a	ppearance.
156	The same of
Lycanthropus, and what the same importeth.	159
Auxarde ania is a mere naturall difeafe, and how.	ibid.
Lycanthropy, and melancholy proceed from one and the same	
The fignes and effects of a true Lycanthropy.	161
The Ancyran councell against the opinion of essentiall tra	
ons, marileon and done was through the trade to not been	ibid.
Councels, Fathers, and the popes owne Canons condemnin	
- page streamy mointaned as her the heart ablied	163

# The fixt Dialogue. pag. 165

A Ctuall possessionwhat it is, and the causes thereof.	166
	ibid.
The actuall possession of Diuels was onely in Christ and the Apo	files
daies.	168
	bid.
Whether the commission given by Christ to his Apostles for the dil	pof-
festing of Diuels, be a perpetuall commission?	169
	ibid.
The extraordinarie power for the expelling of Diuels, was onely pect to Christ and his owne Apostles, and why?	aliar 170
The opinion of ancient fathers for the supposed perpetuitie of actuall	
fessions, considerately examined.	171
Extraordinary gifts and graces, did determine with the officers themse	
on whom they were peculiarly bestowed.	172
The continuance of actual possession auouched in some.	173
Whether the actuall possession of Diuels be an ordinarie discase?	174
The termes of ordinarie, and continually working what they import.	176
The instance from the Sunne with the Antipodes, verie fitly retorted.	177
The actuall possession of Diuels is an extraordinarie and supernate	
matter: furmounting the orderly course of nature.	178
The perperuitie of actuall possession long since determined by Christ,	179
	bid.
That maine ende which tended to the manifestation of Christ his De	itie,
is fully determined, Joh. 12.31.	179
Christ his power matter to worke vpon still, though the actuall posses	
be ceased long since.	180
The text in 10h. 12. 31. is cleered by conferring the same with other pl	aces
of Scripture.	181
Scriptures vnfolding that extraordinarie power of Christ for the dispo	ffef-
fing of Diuels, before his fuffring in the flesh.	182
The difference betweene Christ and the Leuitical priesthood, verie pla	ine-
ly expressed.	183
Scriptures respecting this speciall power of Christ after his suffring.	184
The words T samath, and Karapy to verie plainely expounded.	185
The text of John 12.31. paraphrasticallie analyzed	187
The Fathers opinion concerning the ceasing of actuall possession.	189
The Diuell was subdued in the Fathers before the comming of Christ	190
Though actuall possession be ceased: the faithfull are not freed quite f the Diuell his fundrie tentations.	rom bid.
The reason why Satans destruction, is so confidently applied to the act	ualI
determination of his effentiall possessions.	195
This our exposition of John 12.31. ouerthrowes not, but confirmes the	
	bid.
Something befides the weakening of Satans dominion, was actually	ac-
complisht, by the verie act of Christ his death.	196
	brift

Christ restraines the actual determination of actual possession, to the verie act of his death.

The dispossessions after Christes death, were to confirme the Gospel. 197

#### The feuenth Dialogue. pag. 199.

The lead that Dialogue. pag. 199.	nungi
7 Hether common experience may concludently prooue th	e fup-
V V posed continuance of actual possession?	199
The actions in the yoong man at Nottingham were (in experience)	
mirable matters, if we confider the actions well.	200
Many naturall experiments as admirable as those, in all appearance,	
Many maruels in nature, overshadowed as yet, with natures maiestie	, ibid.
Verie strange and admirable woonders apparant in nature.	203
More strange and admirable matters, are reported by Augustine.	205
As admirable matters may and do proceed from natural difeases.	206
The actions at Nottingham, they were no admirable matters at all,	
but respect Satan the supposed actor thereof.	208
Sature can effect nothing impossible in nature, or incredible in dimini	y ibid
If Divels be the creators of substances: then are they also the quick	ibid.
The nature of beginnings, affecteth fingularitie.	ibid.
Divels may worke strange woonders: but not esset any miraculous	-
ons.	209
Satan restrained from working miracles : by the bounds of nature, a	
will of God.	ıbid:
What is necessarilie required in the orderly accomplishment of	
action?	210
Satan his supposed actions in Sommers, are opposite to Divinitie, Ph	iloto-
phie, Physicke, Nature, Lawe, and to Conscience.	211
It is impossible for Diuels, to estect impossible matters.	213
The truth of Sommers his Supposed actions: is tried foorth by the nat	
the things: and by the rule of right sudgement.	214
Summers his supposed actions, were either naturall, or not naturall.	ibid.
Things naturall, what they properly are.	ibid.
Things not naturall and their kindes.	215
Armounted, what they are.	ibid.
Haeaguorea, what they import?	216
Memovona, how they are to be vnderstood.	ibid.
Therule of right judgement, with the feuerall kindes.	217
The natural cause of truth, and the kindes thereof,	ibid.
Naturall principles, and the feuerall kindes,	ibid.
Theorical principles, for the judging of things.	ibid.
Practical principles for the effecting of things.	ibid.
Vniuerfall experience, another natural rule of indgement.	218
The words Cheker, and Entrels expounded, we mand our death and	bid.
Experience, what it is: with the fundrie degrees.	119
Aismore, what it lignifieth?  I'spela, what it importeth?	ibid.
E'majoja, what it respecteth?	ibid.
	meia,
	"icus

1 100 1 10000	
Eumeia, what the same betokeneth.	ibid.
A supposed spirituall experience pretended, to prooue the	
experience, de sandos el asser alisad comunal traces	Out-10715 221
The holie Ghoft hath given neither Canon, nor Councel	
perpetuitie of actuall possession.	223
Arguments against the perpetuitie thereof.	225
Obsetsion, what it is, with the kindes thereof.	226
Outward affaulting and vexing, how?	227
Inward fuggefting, and tempting how?	ibid.
The meanes how Satan effecteth his power of obsession	
large, and a control of the same and the same	ibid.
The determination of actuall possession, giueth no liber	tie to Atheisme:
but rather the contrarie.	130

# The eight Dialogue. pag. 232

- Street and the street of the	All the second s
CAtans power of actual possession, could not be subdued but	
Opernaturall power.	232
Etsbang Elohim, and wrever, x dantuhos Oes, what power	
pag.	234
The immediate power for expelling Diuels.	ibid.
The mediate power, with the kindes thereof.	ibid.
Christ expelleth efficiently: others ministerially	ibid.
The Apostles mediate power, what it was?	235
The Ecclefiasticall mediate power : with the kindes.	ibid.
The Ecclefiasticall mediate power, respecting the Churche what it is.	es primitine, ibid.
The same power respecting the Churches successive.	. 236
Exorcizing what it is, with the kindes.	ibid.
Counterfeit Exorcizings, euer in the Church.	ibid.
Satanicall Exorcizing, what it is,	237
Ethnicall facultie for Exorcizing, what?	ibid.
Iudaicall facultie for Exorcizing, what?	238
Papisticall power for Exorcizing Spirits, what?	239
What kinde of Exorcizing, mafter Darels was?	ibid.
Whether a Diuell indeed was driven out of Sommers?	240
The pretended fignes of dispossession, cannot concludently po	
Ceffion.	ibid.
Whether the precedent, or subsequent fignes, do conclude the	
dispossession?	241
The reasons from the supposed signes of dispossession, verie fi	
Differ Communication of Assistance and Assistance a	ibid.
Dispossession, whether effected by meanes, or by miracle	
Whether diuels are driven out, by meere natural meanes.	243
Whether by a created, or vncreated meanes.	244
No created meanes may efficiently extend it selfe to the super pelling of Diuels.	ibid.
Pretended inftances of created meanes, from lofephu.	345
A STATE OF THE STA	Wierus

The India.	
Wierus his censure vpon losephus: concerning the expelling o	f Diuels by
created meanes.	246
Whether the perfume made with the fishes liver expelled the	Dinell from
Tobiah his Wife.	247
Whether Davids harpe expelled the Divell from Saul.	248
Torments inflicted by Satan two waies abated : yet not totally	remooued.
pag.	250
Whether there may be an active operation of Satan, without	
fposition in the Demoniake.	251
Whether Elisharecouered the gift of prophese by the melodio	
an harpe?	. 255
Whether praier alone, or fasting alone, or both togither, are me	anes for the
expelling of Diuels?	257
Whether fasting and praier was any other then a created, or a n	
rall matter?	259
Whether the efficacie of such pretended praier, confisteth in voice, or in wordes.	founde, in ibid.
Whether the deniall of dispossessions by fasting and praier :	
Trictice the deman of unpodemons by fatting and prater :	
grace to fasting and praier?	260

## The ninth Dialogue. pag. 263.

Hether praier and fasting be an ordinance perpetually	
V V by Christ: for the powerfull expelling of Diuels?	264
Whether the wordes of Math. 17.20, doe directly prooue fucl	an ordi-
nance?	ibid.
Whether an ordinance for all : or some special persons.	267
What warrant mafter Darell had to undertake the execution of	fuch a fup-
poled ordinance?	268
Whether he effected the worke as a common Christian: or as of Christ?	a minister 269
Whether he did it as an ordinarie, or an extraordinarie minister.	ibid.
Why other Ministers could not as well do it as he,	271
Tayland and the Country of the Country of the state of th	
Whether praier and fasting be effectuall but by times and by turn	nes? 272
If Exoreistes had that power aboue others : the same must need	
call, or personall power.	274
How vertue proceeded from Christes bodie, for the curing of me	n. 275
Whether dispossessions effected by Christ were works of his Dis	
humanitie, or of both.	276
Chrsts humanitie alone, vnable to effect any miraculous actions.	277
The working of miracles must be considered, partly principally:	and part-
ly ministerially.	278
How Christ his humanitie alone, and all other the servants of God m	
faid to be instruments.	279
God alone the efficient cause of miracles.	-ibid.
The instrument is that whereby God effecteth miracles: and, the f	
instrument, either conjoyned, or seperated.	ibid.
How those instruments have in them a certeine different vertue.	
and it state the milette Make traitent a petrone american bereat.	Augustine
	2

The Table.	
Augustines opinion concerning Gods working of miraculous actions. 2	80
Gregorie his judgement confuted: concerning mans working of miracl	cs.
	82
	id.
The word of constitution in the latest and the constitution in the	84
In all miracles, we are to respect the active vertue effecting and the acti	ion
· · · · · · · · · · · · · · · · · · ·	186
Respecting the active vertue effecting all miracles are alike, and why? ib	
Respecting the actions effected, there is some difference, whether we co	
fider the matter of the thing effected. or the manner of effecting	
*******	oid
Whether Exercistes draue out the Diuell, by meanes of some supernatur	rall
power from God : or whether the Lord himselfe draue him out by	the
Exorciftes hands.	287
By what meanes Exercistes apprehended that supernaturall power of Go	oq5
pag.	288
	oid.
	291
	292
Whether Math. 17.20. be to be vnderstood of the instifying faith, as a	
	294
Whether Mare. 16.25.17. be to be properly vnderstood of the instify	
	296
Maifter Beza his judgement concerning the casting out of Diuels by a	
	297
The personal prerogatives spoken of Marc. 16. 17. were but tempora	
al alvay a alu	299
- A: . A	00
Either no Diuell at all driven foorth, or driven foorth by the miracule	
14111,	302
TI I TI	
The tenth Dialogue. pag. 340	
T / Hether the miraculous faith be yet ftill continued in these da	ies
V -C-h-C-C-13	304
Taribat a main alain and and an article desired	,

Hether the miraculous faith be yet still continued of the Gospel?	d in these daies		
V V of the Gospel?	304		
What a miracle is : and whence it is deriued.	305		
The words Niphlath, and Miphleoth interpreted.	ibid.		
The causes and kinds of miracles.			
The true miracles what they are.	ibid.		
The falle miracles what they are.	ibid.		
False miracles effected 3.manner of waies.	307		
A thing effected by meanes, whether a miracle.	309		
The distinction of mirandum and miraculum, dashed.	212		
Meanes either naturall:or artificiall.  The distinction of mirandum and miraculum, dashed.  Sundry places expounded concerning the true sense of 0th, and 2			
Pag.	314		
The words (Oth and Mopeth) expounded. The words (Semejon and Teras) interpreted.	313		
The words (Semejon and Teras) interpreted.	317		
	Tautologies		

200 2000			
Tautologies in scripture no idle repetitions.	319		
Many things effected by meanes: are (notwithstanding) miracule	-ithe au		
ons.	311		
How Sorcerers, Satan, or Antichrifts effect woonders.			
Nothing a true miracle, that is not truely effected : or effected	323		
end.	ibid.		
False miracles are commonly called Terata.	ibid.		
True miracles are properly called Semeia.	ibid.		
Exorcistesis driuen into dangerous Dilemmaes,	324		
Expelling of Diuels (whether by meanes, or without meanes) as admirable			
now, as euer.	ibid.		
Whether the working of miracles be ceased,	325		
The ends of miracles are ceased now.	ibid.		
That end which concernes the declaration of Christs Deity:is determined			
Math.12.39 40.	ibid.		
That other end which respects the confirmation of the Gospel; is determi-			
ned by Marc, 16, 20, and Heb. 23.	ibid.		
Miracles needleffe, for the confutation of Atheifts.	326		
Miracles, friuolous for the filencing of papifts.	327		
Praier and fasting, are not graced by miracles now.	ibid.		
Dispossessions by praier and fasting: not generally held of all Divin			
pretended.	329		
The miraculous faith is now determined,	330		
The faith of hearing for ever established.	ibid.		
Reasons for the determination of miracles.	ibid.		
Testimonies of writers for that purpose.	333		
The faith of miracles, but rash, and vncerteine.	337		
Hippocrates opinion of miracle-mongers.	ibid.		
	30027		

# The eleuenth Dialogue. pag.339.

*. /	
A Summary recapitulation of all the premisses.	339
The necessity of such a recapitulation.	ibid.
A summary abridgement of the 1. Dialogue.	340
A summary abridgement of the 2. Dialogue.	ibid.
A summary abridgement of the 3. Dialogue.	341
A summary abridgement of the 4. Dialogue,	
A fummary abridgement of the 5. Dialogue.	ibid.
A summary abridgement of the 6. Dialogue.	
A summary abridgement of the 7. Dialogue.	343 ibid.
A summary abridgement of the 8. Dialogue.	
A summary abridgement of the 9. Dialogue.	ibid.
A summarie abridgement of the 10. Dialogue.	345
Certaine respects, restrayning Exercistes from Submitting to th	e truth of this
Doctrine.	346
The note of inconstancie and cowardlines.	347
The hardening of the adversaries against better causes.	348
The scadalizing of zealous professors & offending of great pe	rlomges. ibi.
The first part and the first par	feare

Feare of being depriued from all ministerie.	349
The depriuing of him and his from all maintenance,	351
The suspicion of practizing with the counterfeits.	352 ibid
How the charitable fort esteeme the action?	ibid
If W. Sommers, then also M. Cooper counterfeited.	353
How M. Cooper was cured.	353 ibid.
The fixt respect, vz. losse of credit for euer.	354
Expreifes is fearefully distracted.	355
Pertinacie in his opinion put ouer to some other con	ference at his owne
choile.	356

#### FINIS.

Gentle Reader so many faults in the Printing as came to our remembrance, we pray thee correct as followeth: the rest (if any arise) we referre to thy godly wisedome.

Pag. 6. lin. 28. put downe Orthodoxus for the speaker. pag. 21.1.2. for executioners, read executioners. pag. 106. lin. 4. for risible, r. visibly. pag. 205. lin. 31. for attual, r. effectuall. pag. 307.1.34. for and of heat, r. an active heat, Isem, 1.36. for an active, r. and of an active.